

THE CHINESE RECORDER

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WANTED—A CREATIVE MOOD

EDITORIAL

RENEWING THE GREAT COMMISSION.

"Missions are ended," say some. That means, I presume, that the Occidental Christian's day of handing down religious and philanthropic privileges to Orientals, and controlling the further development of such privileges from Occidental headquarters, is setting. But the Great Commission still holds good. The world, however, has moved far away from the conditions under which it was given and the simple methods relied on by the first Commissioners. For this reason the work of carrying out the Great Commission must be renewed; *it must be begun over again.* This is the motive in the evaluation conferences now in vogue. They are attempts to discover a new mood and program. "Missions" was in part an attempt to carry the self-conceived "White Man's Burden" of salvaging Oriental civilizations. Now the Great Commission must become the pan-Christian task of salvaging all civilizations, if civilizations can or should be salvaged. For all civilizations now stand at the bar of an alert humanity. Once Western Christians pointed to their civilizations as the crown of Christian effort. Now that the Oriental is burning them full of holes with acid criticism it is becoming customary for Western Christians to disavow so-called "Christian" civilizations. The change is in the Christians, not the civilizations. Western Christians have given generously of their knowledge, means and life to Oriental peoples. In addition to hearing Western civilization discounted, the Western Christian also hears with amazement the criticism that the chalice of religious and philanthropic blessings he offers is bitter with non-Christian ingredients. And

hearing what the Oriental thinks about them, many Western Christians hardly know what to think about themselves. There seems to be only one thing to do. They must begin over again.

NEW DRIVING FORCES.

Modern Commissioners (a better word than "missionaries") must reckon with new forces. They must tread untried ways. They must watch their feet and their words. Especially must they guard the Occidental predilection for authority. Four forces, two negative and two positive, are creating new conditions of Christian work in China. Modern "missions" have been largely denominational in motive and method. Denominationalism has tended towards religious imperialism. Exclusive denominationalism as a means of setting up Christ's kingdom is now a spent force. It has failed to integrate Christian forces and their message. It cannot dodge its own failure. Christianity as embodied in denominationalism needs regeneration. Its tendency towards disintegration does not fit in with the Chinese emphasis on harmony. Another negative force within and without the Church in China is the mental confusion existing as to its message and work. To this many have referred. Its diverging group attitudes make this message obscure. As he sees the Western way of being a Christian the awakened Chinese Christian is not satisfied with it. Theological controversy and the misunderstood political status of Christianity in China have helped create this mental confusion. The stiffening spirit of nationalism has put the Christian Church on the defensive. Where Christian groups are self-conscious their nationalism shows itself in efforts at self-determination. Such feel that the Chinese Church must wield its own sceptre even though it be wielded awkwardly. This awkwardness, however, is not deemed a sufficient reason for continuing to let others wield it. Correlated with this nationalistic spirit is the Chinese religious genius which is just beginning to show itself in and through Chinese Christian thinking. For the mass of Chinese Christians it still remains sub-conscious, and for all still undefined. However, even in out of the way places it shows itself in occasional wistful questionings as to the relation of Christianity to China's religious heritage. Its significance neither Chinese or Western Christians fully understand. Nevertheless it is one of the new forces. It must needs be measured. Whatever one's ideas of these negative and positive forces, it is not wise to ignore or underestimate them.

REVIEWING THE WESTERN CHRISTIAN'S CONTRIBUTION TO CHINA.

Among others two motives have led Western Christians to send men and means to China. First they desired to pass on their religious experience and treasures to those who had them not. These contained, they felt, something indispensable to the full flowering and fruitage of

man. To give the Gospel to the whole world was felt also to be essential to their own spiritual vitality. They have, it is true, mixed mistakes with their gifts. But their achievements will outlive their mistakes. Occidental Christians have helped to waken the mind of China. Now they must learn to think in terms of that awakened Chinese mind. There are those who talk of the withdrawal of the missionary. There are those who think that the only hope of the Chinese Church is to learn to do without foreign money. But so long as the Western Christian Church is stronger numerically and economically, so long will it be obliged to help its Oriental fellows. When the Chinese Church is as strong as its Western brother each must continue to help the other. In the meantime the Western Christian must help in accordance with the tendencies of the Chinese Christian mind. That is the new factor. Some find it difficult to get into the Chinese mind. But it must be done. Modern Commissioners in China must act on the lead of the Chinese Christians. For one thing this means that Chinese Christians will desire to disburse the Lord's funds as they understand the Lord's will, even though they may not be any more skillful in accurately discerning the Lord's will than their Western mentors. There are two ways of revaluing Christian work in the light of the Chinese Christian mind. One is for the Chinese Christians to go off and make up their own mind. The other is for Chinese and Western Christians to learn to think together. The latter way will be more productive of creative thinking. All this infers that the spiritual sceptre of Christian work in China is the Chinese Christian mind. It is not omniscient. It will make mistakes. These will, however, help to soften the mistakes of their Western brothers. For there is a fellowship in mistake making. Henry Ford is quoted as saying, "Big business is not money power. It is service power." Carrying out the Great Commission is big business. Understanding the Chinese Christian mind is the key to Christian service power in China.

COMMISSIONERS OF UNDERSTANDING.

There is a new way of appraising the missionary. He has been to a large extent agent and trustee of Western Christian churches. Being human he has not found distasteful the prestige thereof. But being also Christian he is willing to let this prestige go. Two factors are working to change his status. First the Chinese Church, weak though it is, desires to share in the Great Commission as an equal. Not all Chinese Christians put it that way. But ere long they will. Chinese Christians also desire their Western brothers to serve in China on the same basis as themselves. They want him to serve the Church, or the school or the hospital in China. That means that missionaries will cease to be trustees of their home church and will become servants to the Chinese Church. This most missionaries are willing to do now. But

much educational effort is needed before most of their supporters understand what is meant thereby. Nevertheless the modern Commissioner must look on himself as a *servant* of the school, hospital and church in China. In this his first step is to win the friendship of those whom he is to serve. Thus does a pastor at home have to win the confidence of his congregation and field. If the modern Commissioner cannot win the Chinese heart he cannot serve in China. This is a vastly different problem from being sent to China by foreign boards whose privileges rest on treaty stipulations. It calls for two things. First the missionary must set himself to understand those he seeks to serve and to set up a line of understanding between them and himself. Then he must be willing to take his cues and even orders from the Chinese group with which he is connected. This is what Chinese control of Christian work means. Self-direction by Chinese Christians may mean retardation of many cherished plans now in existence and even the scrapping of some attractive schemes. Nevertheless the missionary must evaluate himself anew in terms of the creation of mutual understanding. To be a Commissioner of understanding is his new functional value. That is a fine art. It calls for understanding of China's religious thought and genius. It calls for much mutual interchange of thought. Creators of understanding. Keynotes in brotherhood. Examples of far-flung service. Links in spiritual kinship. Bearers of spiritual fire. These are some of the values of modern Commissioners to China.

THE CHINESE CHRISTIAN REVALUES HIMSELF.

Anybody awake and alive is a problem. The Chinese Christian is no exception to this rule. He is a problem to himself. Everything around him is in turmoil. In many places he is being pressed and badgered. A changed situation shouts at him. He wants to meet the challenge and be Christian too. Nationalism is a new emotion to him. He likes it nevertheless. But he does not quite know what to do with it. Only vaguely does he glimpse the Christian ideal of internationalism. At times it seems an unattainable pot of gold at the end of a receding rainbow. He must needs revalue himself in terms of his own personality. This western Christian spokesmen have often told him is his most valuable asset. He wants to give as well as get. He wants to express his personality in terms of the freedom he has been taught that Christ came to give him. He must also revalue himself in terms of a religious life that reveals its abundance in its practical fruit. His faith must live in his home, his mart and nation. It must make daily life more bearable and meaningful. For it is this kind of faith that his own people understand. All of this, where he is awake, he is trying to do. We are frequently told that in general the Chinese Church lacks spiritual vitality. We find ourselves asking what his spiritual leaders, the missionaries, have been doing, that their work comes out with such

a woeful lack of vitality. Does it mean that taken by and large the "missionaries" have missed their real work as Commissioners?

THE SEARCH FOR SPIRITUAL SELF-EXPRESSION.

We may leave the Chinese Christian to revalue himself as regards his place and work. In the meantime the Western Christian in China needs to revalue him. In many places the old ways and values may still seem to work. But foresight is needed. Christian work all over China must be revalued in terms of those places where Chinese Christians are alive. Plans ought to be set going to secure similar vitality where they seem dead. Judging by events in places where Chinese Christians are alive, and these are by no means confined to port cities, plans must be matured for securing three values. Any program proposed should be scrutinized in their light. The first of these is *spiritual self-expression*. Some Chinese, as we have indicated, are talking of the Chinese religious genius. Here and there attempts are being made to find out how the Chinese would, in line with this religious genius, worship, and serve God and Christ. Here and there Chinese attempts are being made to express their Christian faith in literary form. It is not clear how far the Chinese Christian will in the end say or do differently from his Western brothers in these regards. He has, moreover, a bewildering range of choice. His mind is not yet made up. In the West it is the privilege of all Christians to worship God in their own way or talk about Him in their own terms. The Chinese Christian likewise tends to use new words and seek new ways. This does not necessarily mean the discovery of a new idea or the discarding of an old one. Christianity met the world of Hellenic thought. Hellenic thought expressed itself through Christian minds and *vice versa*. In some such way will Chinese thought and life enter into and influence the Westernized Christianity that has come to China. Chinese Christians may even go back of this Westernized Christianity to its simpler principles and remake the Christian religion for themselves.

THE CALL OF SPIRITUAL INDEPENDENCE.

In the Continental Congress on June 7, 1776, Richard Henry Lee said, "Resolved that these United Colonies are, and of right ought to be, free and independent states." This remark was one of those sparks of human aspiration that fire men to strive for freedom and independence. In a similar spirit, but in a very different setting, Chinese Christians are seeking for *spiritual independence*. There are apparently many Chinese Christians, judging from reports which come to hand, who like the lotus land of dependence on the direction and support of others. Perhaps unconsciously they have taken in the church the place and attitude of those weaker members of the Chinese family who are allowed to rely on its more enterprising members to supplement their lack of enterprise

to help themselves. But such dependents are not the dominant type. In many ways and many places Chinese Christians are seeking spiritual independence. Does this involve absolute financial independence also? Does that mean that no one can be spiritually independent who receives economic grants or gifts from anybody else? Then what becomes of the spiritual independence of many—most—of the missionaries? A large proportion of the funds with which they work are gifts. Only a small proportion of them participate in the grinding toil of raising these same funds. Like the Chinese Christians they spend money raised and given by others. The fact that the money given to the Chinese Church is foreign makes no difference. Money has no national color. The practise of Christian helpfulness and the enjoyment of spiritual independence are quite compatible. There are difficulties involved, it is true. But churches using no funds but those raised among their own members have difficulties also. Such are not invariably spiritually vital churches. Some Chinese Christians want to be financially independent. Others still want financial help. Both have a right to spiritual independence. This desire for spiritual independence has two roots. First, in spite of the autocratic tendencies in the Chinese family and government, when it comes to their mental and religious life the Chinese have the ideal of mental and religious independence. Second, Christian teachers from the West have emphasized this same spiritual freedom. This includes a spiritual experience above religious forms and the direct responsibility of the individual soul to God. The Chinese Christian wants this experience and this privilege for himself. Mission and denominational plans and projects will have to fit into it. All schemes must be tested by their effectiveness in promoting spiritual independence. There is probably something inherently wrong in an organization which does not induce this spiritual independence among those for whom it works.

A WORKING SPIRITUAL DYNAMIC.

Personal relation to God through Christ should release a dynamic into the individual life. But how should that dynamic be expected to work? Many seem to test its presence by the degree of fervor displayed in certain devotional activities. These are important. One aspect of faith is personal experience of God. But dogmatic and devotional fervor are not the end and all of the Christian life. The Buddhist likewise lays emphasis on personal experience and devotion. The Christian way of living is a triangular relationship. At one angle is God, at another one's neighbor and at the other oneself. The Christian dynamic should move as freely along the base of the triangle as well as along both sides. In other words the Christian dynamic should make the dynamo of life move. Men should not only be happier and better individually. Religious selfishness is no better than any other kind. Christians should help to make their fellows better and happier. Devotion to God should

show itself in devoted service to men. Christianity in China has been sometimes criticized as being too much a matter of activities and too little a matter of spiritual experience. And yet these activities are needed. Perhaps the difficulty is that the activities are not sufficiently permeated with spiritual devotion. There may be overmuch interest in the doing of big things for the sake of the bigness and bustle. In any event the third line along which the meaning of the Christian Religion for the Chinese Christian must be evaluated is that of *direct relation to his life problems*. A religion that is confined to individual devotional activities will probably remain a side issue only. The religion that does not prove itself in social fruitage is apt to be discarded. Religion should not be only or mainly a way of escape from life's trials. The Chinese idea of the Tao seems to be more that of a dynamo than an idealized dynamic. It is expected to work in human relations. But I had better be more specific. Electricity is a dynamic. To lie on one's back and contemplate and poetize about it is all right. But to harness it to a dynamo is equally significant. Too many people do not harness the Christian dynamic to the devoted effort now being made in some places to understand the problems of the farmer, who makes up most of China's millions, and to make the Christian Church a factor in solving his problem of making a living as well as insuring his eternal life in the hereafter. God created the electricity. But man makes the dynamo. Likewise God provides the spiritual dynamic. But those who would enjoy this dynamic must make its dynamo. The Christian must find out how to make his faith work in the details of life. The Chinese Christian has arrived at this point in his Christian experience.

THE CHIEF CHRISTIAN VALUE.

We have read many books during recent years dealing with problems of Christianity, theological, international and human. We have been struck by the tendency of many of their authors to ride off on a tangential idea. Such authors seem to overlook the fact that the Christian religion centers in Christ. The vast problems of the multitudinous mission boards, financial problems, treaty status of missionaries, were unknown when Christ revealed God to men. Such things belong to the making of the dynamo. Dynamos, like methods, improve and change from age to age. Yet no matter how intricate a modern dynamo may be, or how much more efficient than its forerunners, it still taps and releases the same kind of energy. Likewise, no matter how complex the modern dynamo of the Great Commission has become, it should still tap and release the same spiritual dynamic, personal relation to God through Christ. Christ's personality is the heart of the Christian religion. In evaluating Christian work in China would it not be well to begin with the question, What does a personal relation to Christ mean for the life of the individual and his social group? Living up to the im-

plications arising out of that issue would burn up many irritating differences between Christians. Is this not, indeed, the main question for the Chinese Church? A number of the implications in Christ's message readily come to mind. The life of the spirit should be supreme. It should show itself in man's treatment of his fellows. The law of right—an idea not unknown to the Chinese—should always be in operation. Brotherhood should be first. Someone has said, for instance, that physical laws seem to make the race problem insoluble. But what of spiritual laws? This personal relationship to Christ is the only way into the abundant life which is the dynamic heart of the Christian Message. Theology, as it has been handled, has not led into it. It disagrees with itself. Denominationalism has not been any more successful. For Chinese and Western Christians together to ask and answer the question asked above is the only key that will unlock the door into the abundant life. Together they can climb to higher levels of religious experience.

THE CREATIVE MOOD.

Some will say that all that has been said above is idealistic and somewhat vague. Perhaps it is. It certainly does not offer any ready-made solutions. For this, however, there is a reason. L. P. Jacks has said that there are situations for which no solutions can be found; new ones must be created! That is precisely the type of situation challenging the Christian religion wherever Chinese Christians are awake. It is a new situation calling for a new dynamo through which the old dynamic may flow. For Western Christians, for instance, to allow their trusteeship for the Lord's work to pass to the Chinese Church or into Chinese hands will be a new experience for them. It calls for a new venture of faith in God as able and willing to work as fully through Chinese as Western Christians. Western Christians have not achieved Christian Unity. The Chinese Church must create a new type of Christian fellowship. Perhaps it will not come in the setting up of one vast church as some have thought. The ready-made solutions the different Western denominations have offered have had their day. A new way of Christian fellowship is needed that will allow all Christians to share their experience of Christ and yet express it in ways varying with their personalities. The modern Commissioner, then, must approach his work in China in a creative mood. He must think through to new solutions. This creative mood is not a matter of East or West. It transcends racial interests and national boundaries. It will fuse the relationships of Chinese and Western Christians into a new creative companionship. It is the keynote of a Christian adventure. To enter into a new Christian adventure in China is to catch again the daring spirit of Christ whose influence has always been potent in opening up new roads for spiritual creativeness. To renew the Great Commission, therefore, is to reconsider it in a creative mood.

Foreign Religions and Chinese Culture

CHIANG LIU

IT is beyond all dispute that the cultural isolation of China is impossible and that of all culture-complexes it is through religion that she has had the most contact with almost the entire world. How much, then, has religion, as a factor in the diffusion of culture, affected Chinese culture?

Before attempting to answer this question it is worthwhile to enumerate the most outstanding foreign religions in China.

First of all I will mention Buddhism. Buddhism was known to have entered China as early as 217 B.C. "when certain shamans who came to proselytize were seized and thrown into prison"; but its formal introduction did not take place till 67 A.D. when the mission sent by Emperor Ming Ti of the Eastern Han Dynasty returned from Khotan with the Indian priests, Kas Yapa Mantaga and Gobarana who later on settled in the Temple of the White Horse at Loyang.

The second religion was Islam which was imported, in 628 A.D., by Wahb-Abi-Kabhi, a maternal uncle of Mohammed. Mosques have been established everywhere, and up to the present time the cult has flourished.

Then came the Nestorians, who, in 635 A.D., introduced Christianity under the name of the Luminous Doctrine. Alopen accompanied by other priests, settled in Changan, where they built the most magnificent monasteries. For a time the cult was prosperous in as many as sixteen provinces; but in the reign of Emperor Wu-Tsung, on account of persecution, it died a sudden death.

Following the Luminous Doctrine came Manichaeism, which appeared in China in 694 A.D. headed by a Chaldean envoy, Tokharestan by name.

Next came Mithraism or Zoroastrianism in the beginning of the eighth century, but the first temple was not built till 721. After persecutions in the Tang and Sung Dynasties it drew its last breath in the twelfth century.

The "Sinew-Taking" religion (Judaism) does not seem to have made its appearance till the twelfth century. Stories were in vogue that the remnants of the "Ten Tribes of Israel" were found in China as early as the seventh century B.C.; that they carried the Pentateuch to China shortly after the Babylonian Captivity; and that they had founded a colony in Honan after the Diaspora or in 72 A.D. A critical examination of these stories, however, convinces us that they did not come to

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

China till 1163, and were not allowed to open a synagogue until the following year. Some biblical commentators have attempted to identify with China the country of Sinim mentioned in Isaiah, (XLIX. 12.) A pedantic Chinese scholar, who believes that Isaiah was living earlier than the time of the Ts'in Dynasty (秦) (B.C. 248-206) from which was derived the term China, identifies Sinim as the state of Tsin (晉), one of the five supreme powers in the Chou Dynasty (B.C. 1122-248). I am, however, inclined to agree with the biblical commentators. It is obvious that most portions of the Old Testament were not written till long after the return from the Babylonian Captivity; that the Book of Isaiah was written by at least three authors; and that the Hebrew writers, like those of other countries, often exaggerate the age of historical events by putting them at a time much earlier than when they really happened. Moreover the capital of Ts'in, being situated in the west of China, owing to its comparative vicinity to Central Asia, should have been better known to the Jews. Consequently China could not have been known to the Jews till long after their return from the Babylonian Captivity. The country of Sinim, therefore, could be no other than the China of the Ts'in Dynasty.

Roman Catholicism entered the Kingdom of Cathay as early as the twelfth century through the efforts of Italian and French missionaries. At present there are nominally about one million and a half followers of this faith.

Protestantism was ushered into China in 1807 by Morrison; but no propagation of the Gospel was tolerated till after 1842 when the "Unequal Treaties" were ratified between China and the European powers.

With this preliminary survey let us turn our attention to the effect of these religions upon Chinese culture. I shall group and treat them in the following order:—(1) The fertilization of foreign and native religions. (2) The introduction of by-products. (3) The dangers arising from imported religions.

We find first, that cross-fertilization has taken place in several cults. Religion, being an ideal culture-complex, when imported, is not likely to be received by a people without an intense conflict with native religions, especially when the latter have become firmly rooted. Buddhism, Islam, and Roman Catholicism, were more or less attacked or even persecuted till they adopted some of the elements of the indigenous cults. Buddhism, for example, underwent innumerable transmutations after its arrival in China. The Buddhism of China to-day would hardly be recognized by Guatama himself were he to visit China. It is in China that Buddhism can be studied to-day, not in India. Buddhism in China is almost entirely different from that of India. These transmutations took place usually through the adoption of the beliefs and practices of native cults. As

often reiterated by Giles, Buddhism stole the jewels or the best teachings of Taoism, while Taoism stole the rubbish of Buddhism. The so-called "Six Roots of Evil" in Buddhism are simply the "Six Gates of Evil" in Taoism. In the Taoist teachings of "Picking Cicadas" and of "Making Musical Instruments" as mentioned in the Nan-Hua King of Chuang-tze was originated the Buddhist practice of contemplation. Again the god of vegetation is none other than the Taoist genius of the diet of the T'ang Dynasty; and the Madonna, Kwanyin, who was originally a man became a woman after Buddhism came in contact with Nestorianism.

In order to compromise with Confucianism, Buddhists, who were celibates in private life, declared that barren women could become expectant mothers by worshipping the Madonna. The ruling emperor of China, the war god Kwan-Yü, and some generals of renown have been worshipped mainly because of the desire for security or for convenience. The Chinese atmosphere has prevailed in both the spirit and ritual of Buddhism. There were numerous other changes in Buddhism after its importation into China, but these are sufficient to show that cross-fertilization has taken place.

Taoism, on the other hand, borrowed the most degenerate features of Buddhism. The idea of the trinity, the conception of heaven and hell, the practice of magical rites, the belief in miracles, and other elements of the most superstitious nature were adopted with but little hesitation.

Confucianism, likewise, was modified in its philosophy through its contact with Buddhism. The birth of metaphysics in the neo-Confucianism of the Sung Dynasty was largely due to the influence of Buddhism. "That the Buddhist idea of the five elements has been imported to China from India, is proved beyond question by the fact that the Chinese diagrams are frequently marked with their sanskrit terms. It is strange that the symbolic diagrams are more nearly identical than their interpretations. Earth is represented by a square, water by a sphere, fire by a triangle, air by a crescent, and ether by a gem surmounting the whole. The two upper symbols . . . serve in Europe as the common symbol of air. The symbol for ether is commonly called by the sanskrit term *moni*, which literally means gem."*

The Moslems traded in China, built mosques, opened schools, taught western sciences, made pilgrimages, and converted non-Islams. They were the most capable of assimilating Chinese culture. For example the law of veiling was not observed by Moslem women in China, who walked abroad without reserve. They made concessions to the ruling power, and abstained from aggressive propagandism in China; they generally refrained from forcing upon the Chinese the principal tenets of their faith regarding the unforgiveness of the sins of idolatry and disbelief in Allah, the only God of the universe. They were

*Carus, Paul, Chinese Thought, Open Court Publishing Co., Chicago, pp. 83-84.

careful that their mosques should not rival in magnificence the temples of other cults. The most astonishing thing was that they attached supreme importance to filial piety and ancestor worship. The diffusion in blood was even more fundamental than that in culture. The Moslems who married Chinese wives, produced offspring who, to-day, can hardly be distinguished from the Chinese themselves. China is a melting pot. She has the capacity to dissolve racial as well as cultural characteristics.

Catholicism, though accused of offering refuge to criminals in China, has adapted itself to the Chinese situation much more readily than Protestantism. The Catholic priests prayed for the Chinese emperor; studied the country through first hand sources; mingled with the Chinese people, or lived with them instead of keeping themselves aloof; and some even adopted native costumes to identify themselves with the Chinese. Catholicism, however, has been accused of stealing beliefs and practices from Chinese Buddhism. Whether this is so or whether it is the other way round is still a riddle to us.

Neither Manichaeism nor Nestorianism has exerted any noticeable and lasting influence on Chinese culture. The similarity of the Manichaen belief in the natural wickedness of women to the Chinese proverb, "All was subject to man at first, but a woman threw us into slavery" does not seem to be traceable to the same origin. Nestorianism did win a number of eminent men into its church, but little is known of the modification of either Nestorianism itself or Chinese culture.

The worship of fire and the sun in China was, in my opinion, due to a similarity of environment rather than to the diffusion of Persian Mazdaism. The principle of dualism might indeed be identified with that of the male and female principle of China, but the seventh century, the date of the introduction of Zoroastrianism, was too late a period for the diffusion of this culture-complex from Persia to a then highly civilized China. At most it might be said that they had the same origin but were differentiated in their most primitive forms.

Another cult, whose dual principle had probably the same origin as the Yin and Yang principle of China, was that of the Urim and Thummin of Judaism. In both systems the terms represented the male and female, and in both systems the principle was applied to divination. It is not impossible that the Jewish systems were borrowed by the Chinese if it was imported in the seventh century B.C. as discussed in the preceding section. In my opinion, however, the theory of culture convergence serves a better explanation than that of diffusion in this connection.

Christian scholars who favor Judaism allege that the Taoist teaching of Je-hi-wei (夷希微), the idea of the absolute, was borrowed from the Hebrew word, Jehovah. So far as I can see, Je-hi-wei, which

means "Invisible, inaudible, and intangible" bears no resemblance to Jehovah, who, according to the Bible, could be seen, heard, and touched by Adam and Abraham. The problem of ancient Chinese monotheism, which is more thought-provoking, especially considered in connection with Jewish monotheism, is more worthy of our attention.

Protestantism, owing to its comparative recency in entering China, has not modified itself or other cults to a noticeable degree. It is only in the past ten years that Chinese scholars have, after the Christian model, organized a Confucian church; deified Confucius; and instituted Sunday services, Sunday schools, and free day-and night-schools for the poor. The Buddhists have been active in making Buddhism dynamic. Whether the Young Men's Buddhist Association and the Buddhist Sunday Schools will flourish in China as they do in Japan remains to be seen.

Before leaving this subject it may be worthwhile for us to notice the similarities existing between the Roman religion of Numa and the ancient Chinese religion of the state. In the Chinese religion heaven was worshipped without an image, in the Roman religion spirit was worshipped without an image; in the Chinese religion spirits were considered as potentialities, in the Roman religion spirits were impersonal and potential; in the Chinese religion spirits were functional being responsible for duties pertaining to celestial, terrestrial, and aquatic affairs; in the Roman religion spirits were practical, some being responsible for the doors, others for boundaries, still others for schools, houses and other things; in the Chinese religion the ruler of the state was the chief priest who could complain to the spirits in the case of calamities inflicted upon them if they were innocent; in the Roman religion the king or rex was the chief priest who took religion as a matter of contract; in the Chinese religion during the lantern festival spirits were guided by lanterns at cross roads in the right direction; in the Roman religion at a certain time the boundary stones between this and the nether world were lifted so that the spirits might come back. These similarities, though trifling deserve our careful investigation.

So much for the cross-fertilization question. Let me now take up the second point, the introduction of by-products. Art naturally claims our first attention as it is closely related to religion. Both Buddhism and Catholicism have imported the fine arts to China. In his book, titled "Chinese Architecture," Edkins devoted half a volume to Buddhist architecture. The works of the four masters were mostly paintings of Buddhist images. The Ionic, Doric, and Corinthian columns in sculpture, and the upright brush and accurate uniform strokes, all suggest religious influence.

The Catholics likewise imported the images of the Renaissance sculpture, perspective oil and charcoal paintings, Gothic architectural designs, music, and various other arts, fine as well as industrial.

Islam and Protestantism, being strictly monotheistic, however, were intolerant of art. Denouncing idolatry on the basis of the second commandment, the Taiping army tore down Buddhist images, destroyed the porcelain tower in Nanking, and demolished many art treasures of other cults.

Side by side with arts the sciences were also introduced; but the sciences introduced by cults other than Roman Catholicism were mostly pseudo. Geomancy, or the principle of "Wind and Water," was ushered in by Buddhism from Greece, where it was originally called "Air and Water". Alchemy with its philosopher's stone was imported by Islam. But Roman Catholicism was the most enthusiastic in the exchange of scientific knowledge. The society of Jesus represented by Matteo Ricci, Diago de Pantoja, Sabatthinus de Ursis, and about forty others edited books on astronomy; translated works on Euclid, symbolic algebra, the principles of the telescope, geography, physiology, mineralogy, and other subjects. Unfortunately the Chinese were not interested in the sciences, but were jealous of the achievements of the Jesuits.

We must thank the Protestants for teaching us most of the western sciences, but we must not forget that the Moslems were also instrumental in preserving mediaeval sciences, though not in China.

The above mentioned effects touch very little on the evils of imported cults upon China except the destruction of art treasures. Let us now turn our attention to the economic, social, and political menace of these cults upon Chinese culture. The first menace I wish to take up is economic parasitism. It is well-known that Buddhists neither tilled the soil nor served in the army, but were absolute consumers. A review of the population statistics in China will reveal the importance of this problem. According to J. Macgowan the population in China varied from 18,885,150 to 46,019,956.* In 447 A.D., when Emperor Tai-wu Ti of the Northern Wei was persecuting the Buddhists, he found that in North China alone there were 30,000 monasteries and 2,000,000 monks and nuns, all adults. Think of the number of the unemployed concerned! In the Northern Chi Dynasty, in a population which numbered only about 11,000,000 the Buddhist priests and nuns alone numbered more than two million, or twenty per cent. of the whole population.

If these Buddhists were mere idlers the effects would not be very pernicious. The fact is they were owners of vast wealth in contrast with the stricken poverty of the people. Their magnificent temples and other real estate in the form of farms and gardens drained the financial resources of the nation. In nearly every village, town, or city could be found pagodas, monasteries, and nunneries. In the Southern Liang Dynasty in Nanking and its vicinity alone there were 480 monas-

*From a "History of China" the statistics of which were taken from Wa Juan Lin, an historian of the Southern Sung, 420-479 A.D.

teries; in the Northern Wei Dynasty alone there were 30,000 monasteries; and in the T'ang Dynasty the number grew to 47,000. Even up to the present time in Peking and its vicinity can be found more than 500 monasteries.

Lamaism likewise was economically a menace to China, although not so formidable a one. When the red sect was introduced into China by Kublai Khan in the thirteenth century the chief priest was made his tutor. This Lama pope proved himself extremely extravagant, squandering so much that the imperial treasury became almost exhausted. His inferior officers followed his example thus bringing the government to bankruptcy. In the Manchu Dynasty thousands of lamas were fed at the expense of the government. But what have these priests and lamās done for society except strike the bell and chant the scriptures? Hence the proverb:—

So long as I am a priest

I must strike the bell.

One of the first social evils that befell the nation was the celibacy of the clergy of the several religions above mentioned. Nowadays eugenists have advanced the theory that the celibacy of mediaeval monks was responsible for the retrogression of the culture of the Dark Ages. Very often the unfit propagated their kind while the highly educated refused to produce any offspring. Moreover in a country where ancestral sacrifice was not permitted to discontinue on account of lack of lineal descent, celibacy could be nothing but heresy; and the doctrine that the "woman who rears children is a sinner" is certainly an absurdity.

Closely connected with this came parental neglect. If the mother who rears a child is a sinner she would not be entitled to respect. Worse than this was the notion that parents were considered as equal to beasts and birds. The doctrine of transmigration has been too literally interpreted by some Buddhist followers. Thus Wang Chih (王質) and Chao Tzu Chih (趙子直), two Chinese Buddhists, refused to honor their parents on the assumption that they might have been cattle in their past life; at the same time they dared not butcher cattle lest they themselves might also become cattle to be butchered in turn by them.

Another evil connected with celibacy was sexual perversion and immorality. This was more true of Lamaism. In this vehicle of Buddhism where marriage was forbidden, priestly sexual relations were very prevalent. The red sect was the worst in this regard. In the Lama Temple, Peking, assemblies of nude girls and priests were often convened by Emperor Shih-Tsung of the Manchu Dynasty. If one visits the Lama Temple in Peking to-day he might see obscene images of various kinds covered with silk.

The last type of evil accompanying foreign religions is political in character. To China Buddhism was a political menace as Roman Catholicism was to Europe. As Buddhism recognized no parents it could have no regard for sovereigns. Probably the most devout Buddhist emperor was Wu-Ti of the Liang Dynasty. His reign, history tells us, was one of the most turbulent periods of the Southern and Northern Dynasties. Had he devoted his time to state affairs, he might have lengthened his dynastic life. But he was starved to death, having been besieged by the army of his general who believed in the Buddhist doctrine of equality.

Nearly all the emperors of the Southern Dynasties were Buddhists. While they were devoting themselves to the worship of the gods their empires were thrown into chaos. All the Southern Dynasties together lasted no longer than one and a half centuries. Each of the Northern Dynasties which persecuted Buddhism outlived any of the Southern Dynasties. There seems to be something inherent in Buddhism which shortens the lives of empires. Pessimism and superstition make people blind and indifferent to temporal affairs and lead them to seek for something which they can realize only in imagination or in an abnormal state of mind.

Thus far Buddhism has been treated only as an indirect menace. But proofs of its being a direct political menace also are not wanting. Emperor Tai Wu-Ti of the Northern Wei Dynasty burned Buddhist Temples, because, according to some reports the monks secretly aided the rebels in the capital. Before the T'ang Dynasty there developed an organization of Buddhists called the Society of the White Lotus. At the end of the Mongol Dynasty one of its leaders raised a standard of rebellion, calling himself the Buddhist Messiah or the White Buddha. Ever since the followers of this sect have been challengers of the power of the government. In the Manchu Dynasty they stirred up the whole empire into a rebellion which lasted for thirty years. While they had no intention of reclaiming China from the Tartar rulers, they were exceedingly barbarous in their private morality. The massacres of innocent people were overwhelming, particularly of pregnant women whose unborn babies were used in the preparation of magical concoctions.

Quite a number of Buddhists were Boxers. Among these were many murderers who changed their names and took refuge in monasteries. The so-called "Little Forest School" of Boxing was Buddhist in origin.

The Moslems rebelled twice under the Manchu Dynasty, massacring thousands in northwest China. Fortunately they did not attempt to conquer China with the sword. It was fortunate that China was not at the mercy of the Roman Catholic Church; thus neither excommunication or interdict could affect her. However the Tai-ping rebellion which ravaged almost the whole of China in the name of Jehovah and Jesus

created a horrible impression of the evil effect of foreign religions upon Chinese minds.

The French have used Catholicism as a means for their imperialistic ends. In the reign of Kao-Tsung of the Manchu Dynasty the French Catholic priests helped the rebels in Annam to dethrone their legal king, who was invested by the Chinese emperor. Step by step these missionaries helped their country to seize the whole nation, formerly a tributary state to China. The German government, likewise, seized Kiaochow upon the pretext of the murder of two priests, sent as missionaries to Shantung.

Protestant missionaries have also been accused of ignorance of Chinese religious and cultural conditions. Their selfish, incompatible, and haughty attitude, as common report says, naturally led to revenge on the part of the Chinese, which revenge thus served as a pretext for the furtherance of imperialism. Christian criminals were often protected by churches and the Chinese magistrates were not allowed to interfere, and when they did their interference was seized as an opportunity for the home government to start trouble for China. The conjunction of the opium trade and missionary effort in the same treaties is also a problem which still puzzles the Chinese.

From the above may be deduced the following facts: In the first place through contact two cultures are often modified and a hybrid form produced. This is true of Chinese Buddhism which is the result of the cross-fertilization of several cults.

It does not follow, however, that through cross-fertilization a better or more progressive form of religion will be produced; for it is more than apparent that Taoism, after its contact with Buddhism, degenerated rather than improved.

In the second place cross-fertilization in religions is usually slow; because indigenous as well as imported religions, especially when both are strong and organized, will cope with each other. This is especially true in China. The conflict is intense, because religion is a psychical and ideal culture-complex rather than a material one.

In the third place imported religions are often attacked, not because they are foreign in origin or hold to different creeds, for the Chinese are very irreligious, but because they are not in concord with the customs, traditions, habits and practices of China, and because they are socially, economically, and politically undesirable. Thus those religions which can accommodate themselves to the Chinese situation usually survive.

In the fourth place as a factor in social progress religion has not, so far, played a leading role. From the cultural point of view religion is a conservative agency, capable only of checking the hasty action of extreme radicals in their experiments for social progress.

The carriers of western culture should see to it that they do not use religion as a stepping stone for imperialism and that they understand

Oriental culture before they attempt its modification. The Chinese are not homogeneous as to race, less so as to culture. These two fundamental differences have been, for centuries, the chief causes of the constant internal struggles in China. To expect China to abolish a monarchy built milleniums ago and to set up a successful republic in ten or fifteen years resembles the tearing down of a castle in a day with the expectation of erecting a new one in a few hours. Moreover so long as the western powers preach their doctrine of imperialism and racial superiority it is useless to talk of universal brotherhood. To exploit China, to compel her to conform to "unequal treaties," to interfere with her internal government, and to promote disintegration is like binding a person hand and foot and then demanding that he run a swift race. To keep hands off is expected of the western powers. Then China will achieve rapid progress in her cultural life.

Wang Yang Ming

Z. K. ZIA

CONFUCIUS and Mencius have been considered the two greatest Chinese sages. Wang Yang Ming's status, however, is still quite uncertain. For many people he follows closely these two sages, for others he is far behind them. The present tendency is to extol Wang, for a growing number of scholars are studying him carefully and speaking highly of him.

Though Wang's philosophy of life has been misunderstood, his life history gives no ground for controversy. He was born in the year 1472 A.D. and he died in 1529 A.D. He was a native of Yu-yao (餘姚), in Chekiang Province. Some of his ancestors were famous officials, one of them being Wang Hyi Tse, whose fame as a wonderful handwriter has never been surpassed. Wang's father was a first-class Confucian scholar and once a high official at Nanking. Wang's early training was rigid and his environment typically Confucian. When only five years old he began to study the Five Classics in a diligent and very serious manner. His mother died when he was thirteen. He was married when he was only seventeen. But he continued to study as rigidly as ever. At nineteen he became skillful in archery. He was also well versed in all military tactics. He was greatly admired by all with whom he came into contact.

In his childhood his trend of thought was extraordinary. Once he asked his teacher, "What is the greatest thing to do?" His teacher replied, "Study hard and capture the highest honor." But Wang, though a child of only eleven years, doubted and remarked, "Not so, it is to study hard and learn to follow in the steps of the sages."

Wang captured the highest honor, that is, passed the final examination (進士及第) when he was twenty-eight. But his mind was not set on degrees. During his life-time the Ming Dynasty ruled and the political power was largely in the hands of a group of rotten officials and eunuchs. Wang wanted to put his ideals into practice by entering into official life. Here he followed Confucius and other Confucian scholars. And he suffered a great deal in following his ideals. He was once nearly beaten to death through the intrigues of the eunuchs.

At thirty he was appointed judge, but only a year afterwards he had to resign from his office on account of ill-health. Due to hard study he contracted tuberculosis and his health became more precarious. For three years he tried to cure himself by staying in the mountains. At the same time he made serious attempts to understand the meaning of life by studying Buddhism and Taoism. Though a thorough-going Confucianist, he found no comfort in Confucianism and sought shelter in other religions. He accustomed himself to contemplation and would sit for hours in a cave without moving. He acquired some skill in telepathy, for he could tell the coming of his friend without previous notice. But that did not satisfy him. What he wanted was the sound philosophy of a sage. Finally he was convinced that as long as he cared for his parents he must go back to the world and do his bit. His health still being weak, he spent one year in Hangchow, where he enjoyed the beautiful scenery around West Lake.

When his health improved he accepted an appointment from the government. He was an examiner at Shantung and at the same time taught many students. That was when he was thirty-four. One year later he was put into prison because he spoke against the rotten eunuchs. In his thirty-seventh year he was banished to a remote, uncivilized region to take a petty official's position. There he treated the primitive natives with Jen and actually civilized them with his Confucian ideals. He was greatly respected and beloved by them all. It was generally believed that it was during this banishment that he came to a fuller realization of Tao. There, through full introspection, he came to the conclusion that the greatest thing to do is to actualize our consciousness. Then he understood the Great Learning to his satisfaction. He then put aside his inclination toward Buddhism and Taoism and became once again a strong exponent of Confucianism. He had at last found the Tao of the Sages in his own heart.

From his thirty-ninth year onward Wang's activity was practically based on this formula: "Understanding and undertaking are united in one." (知行合一). At the same time his public career became more successful. His main success was his suppression of rebels and bandits. A great many of his writings concerning military movements and tactics have come down to us but they are not of much use now.

His last few years Wang spent with his friends and students. The period from 1523 A.D. to 1527 A.D. may be considered as including his most successful year as a teacher. After that his health failed him and he made little progress either in his thought or his public career. He died of illness while journeying to his home. These are his last words, "I am going. My heart is enlightened and I have no more to say." After saying these words he closed his eyes and passed away.

Wang was a versatile man. He could write both prose and poetry. His handwriting was first-class and is still used as a model for handwriting. He was a capable statesman and also a brave general.

Wang may be considered the greatest psychologist of the Confucian school. No one in China before or since dwelt on psychological phenomena so much as he did and stated them so clearly. That is his chief contribution, namely, an introspective view of human nature.

Wang's psychology may have been derived from Buddhism, but his application is different and his view is more wholesome. According to Buddhism, what one should do is to enlighten oneself and nothing else. Wang said, "Yes, but one should also be on familiar terms with people." There he followed Confucius. According to Buddhism one must suppress all bodily desires. Wang said, "Yes, but that is only half the tale. One should get rid of his bodily desires but at the same time he must retain divine reason (Tie'n Li 天理)."¹ What he wanted to discard was the wandering mind, and what he wanted to keep and develop was the righteous mind.

Wang said, "The heart is not a piece of flesh; all that belongs to consciousness is the heart."² In another connection he said, "Consciousness is the heart of right and wrong. Right and wrong consist in like and dislike." Here we may infer that according to Wang, heart, consciousness and conscience mean the same thing.

Wang said, "The heart is identical with human nature, and human nature is identical with reason."³ Here heart, human nature and reason are one.

Wang tended to simplify the idea of human nature. Instead of calling one thing different names, he called different things one name. He was inclined toward idealism, for he recognized that all things come from the heart. Things are simply embodied ideas. And the essence of idea is consciousness. The world is the projection of human ideas.

"The original nature of the heart is gladness."⁴ When one is sad he should return to gladness by letting out his heart through crying. When one has cried to his heart's content he will feel much better and in

1. 去人欲存天理。

2. 心不是一塊肉凡知覺處便是心。

3. 心即性性即理。

4. 樂是心之本體。

his heart he may find relief for the time being at least. There is only one heart. There are no two hearts. When the heart of Tao goes astray we may call it the heart of man but really it is the same heart.⁵ In another connection Wang intimated that the nature of the heart is blank—no goodness and no evil.⁶ Only when the heart becomes enlightened does it begin to differentiate.

I don't believe Wang ever mentioned *instinct*. He believed in the control of the human mind. He believed in putting one's mind in the right. He advocated the expression of consciousness, the suppression of bodily desires. By bodily desire he may have meant instincts mis-expressed.

In Wang we find a great teacher whose aim was to make students real men. His key word was: "Actualize your consciousness." His great objective was to carry out the principles laid down in the Great Learning. A person must study to make himself a superior man. He expounded the doctrine, "Understanding and undertaking are united in one." Somehow most of his students did not fully realize his doctrine as taught by him. They did not see that doing and knowing are one thing. Much time was spent in making this clear. Even the scholars of subsequent ages did not fully grasp this doctrine. Some misunderstood Wang and thought that when we know a thing we have done our duty; no more action needs to be taken. This misunderstanding made many Confucian scholars and officials of the Confucian school superficial and hypocritical. On the other hand, those who understood him received true moral education and became doers. They possessed the virtues of loyalty, sincerity and righteousness. They would sacrifice everything for the sake of their conviction. Understanding, to them, meant conviction and belief. They stood by it. Thus many officials of the Confucian school who believed in Wang's message became martyrs at the end of the Ming Dynasty. They could not serve the Manchu Dynasty. They felt that they had lost their virtue of loyalty.

Wang's method of teaching was also in accordance with sound psychological pedagogy. He believed in teaching children moral education and in his estimation nothing was more important than filial piety, brotherliness, loyalty, faithfulness, propriety, righteousness, and a sense of shame. He also advocated singing, dancing, drilling, and various modes of expressional activity. He believed in the physical training of children. He believed in making education interesting and teaching delightful. In making assignments a teacher should give students lessons within their easy reach. Suppose a student can recite two hundred words at one recitation, let the assignment be one hundred words, so that the student will not get tired of the recitation. A surplus of energy must be

5. 人心之得其正者即道心，心之失其正者即人心，初非有二心也。

6. 無善無惡心之體。

preserved. Mental concentration was also emphasized in his teaching. Students must know their lessons fully and study diligently.

Here is his daily curriculum: First, examine the students' moral, then hear them recite their lessons, then let them read aloud, then practise rites, then writing, then reading and lecturing for the second time, and lastly singing. All these must be made interesting so that students will not feel tired. Classes were divided, and everything arranged beforehand. Systematic plans were made in his school. Psychology was utilized to serve education.

Here is his definition of education: Education means the gradual unfolding of fundamental principles. His method was gradual, while his objective was single, namely, the divine Li (which means Tao). He had in his mind one goal, to illuminate the great virtue. The kind of education Wang advocated was thoroughly idealistic.

Wang won for himself a large following. During the last four hundred years or more China has felt his influence. It was an uplifting one. The best thing that Wang did was to base everything on one's conscience, or his religious consciousness. That was his fundamental principle, and his teaching was based on his own conscience. Much of his thinking he derived from his own pure reason. The best that was in the Chinese civilization in the ancient past was revived and brought down to our modern age through Wang. The hope of China to-day is found in men and women who will act according to their conscience.

To my mind Wang made a mistake in spending the best part of his life in warfare. He was noted for his military tactics and ordinary folk thought that Wang was full of tricks. In this respect Wang did not achieve the purity of Confucius. Wang's hand was stained with blood, though what he did he considered acts of loyalty and patriotism.

Wang's psychology also, though it contains much that commands our respect, was purely introspective and philosophical. He lacked in clarity and in exactness in comparison with Western psychologists. His emphasis on idealism was right, but at times he confused objectivity and subjectivity. To him there was nothing else but the human mind. At any rate, objectivity, to him, did not mean much except that it was a projection of the subjective. This is unsatisfactory.

Because of his undivided interest in psychology, his ideas concerning God cannot be outlined. His religious outlook is limited to himself and his fellow-men. His prime purpose was to serve men. His conception of God was no higher than that of Confucius, and China, from Confucius down to the present day, has not produced one single man whose ideas concerning God can be considered a new revelation. Here is the greatest shortcoming of Wang and all Chinese teachers and sages. The Christian idea of God was never dreamed of by one single Chinese teacher.

The Problem of Registration of Christian Institutions

CHANG TSUNG LIANG

IT is not hard unless one makes it hard. It can be made hard by using long, baffling terms such as "secularization of education," "extraeducationality," and "week-day religious education." But these long terms are needless and can be wisely laid aside.

One can render it hard by asking foolish questions. One can question whether education is for the good of children or for the glory of God. But to argue such questions is indeed foolish, for it has been settled and understood, ever since the day of Christ, that even the Sabbath itself is made for the good of man. One can render it hard by using ambiguous analogies. For instance, Dr. Hu Shih was ambiguous when he said, "You would not agree with the practice of Mohammedans who hold the Koran in one hand and the sword in the other. Bernard Shaw made fun of the Salvation Army for holding the Gospel of Matthew in the right hand and bread in the left hand. We do not believe in your holding textbooks and chalk in one hand and the Gospel of Matthew in the other." This ambiguous analogy should be stripped in order to see its naked soul by asking Dr. Hu whether he believes in holding textbooks and chalk in one hand and the principles of democracy in the other. His statement after all is therefore really no attack on religious teaching in the curriculum, but rather on the wrong method of teaching. He said further, "I believe that it is immoral to require children to perform religious ceremonies and induce them to accept a particular creed, taking advantage of their immaturity and inability to think for themselves." Again let us make his statement tell the truth by asking him to say in simple words whether he believes that it is immoral to require children to perform scientific experiments and induce them to accept a particular theory such as Darwin's account of evolution or Kropatkin's mutual aid, taking advantage of their immaturity and inability to think for themselves. Consequently his belief in this sort of immorality is again after all not an attack against religious teaching in the curriculum, but rather a problem involving the attitude of the teacher. More foolish still is the statement made by one of the professors of Peking University that "any teacher who regards education as a means to use for some accomplishment, but not as an end to aim at, is not a teacher." For no one believes in an *aimless* education.

Therefore, in order to realize the clean-cut issue of such a complicated problem as that of the registration of Christian schools, it is necessary to eliminate all unnecessary and unimportant arguments and to reduce this problem to its fundamentals. It is by using this "method of residue" that I shall attempt to discuss this subject of registration. I shall epitomize it under three questions:

- (1) Should Christian schools register with the government?
- (2) What are the real conflicts produced by this registration?
- (3) How can we do away with the conflicts?

Is it right for Christian schools to register with the government? Of whom should this question be asked? Of the non-Christian or of the Christian? Of course of the Christian. Of which Christian? Of the Baptist or of the Congregationalist or of the Catholic? None other than Christ himself! Open the Bible and turn to Mark, chapter 12, verses 13-17, and see what Jesus said about duty to government and duty to God. "Render to Caesar the things (registration) which belong to Caesar and to God the things (registration) which belong to God." Real duties to government never conflict with real duties to God. We are not disloyal to God by rendering to the government the honor or the service that is due to it. So the first question is answered.

Secondly, as to the conflicts brought about by the registration, in order to deal with them it is necessary first of all to know what the educational regulations are which are the cause of so much concern. The regulations are:

- (1) All missionary schools are to be registered with the government according to legal process.
- (2) The title of the said institution should include the words "Private School."
- (3) The vice-president should be a Chinese, if not the president himself.
- (4) The Chinese should constitute the majority of the members of the Board of Trustees.
- (5) There should be no propagation of religious ideas in the institution.
- (6) The curriculum should conform to the National Board of Education and thus be free of any compulsory religious subjects.

Out of these six regulations only the fifth and the sixth really matter and cause friction, while the rest have nothing to do with the problem. Since we have found the root-cause of the trouble about registration, let us subject it to careful analysis.

Should religion have a place in the school? If not, why do we teach it? If it should, why does the government deny it? These questions deserve the attention of all thoughtful educators in China, for there are only two ways out—either revise the Chinese constitution and make religion a part of education, or obey the regulations and let religion go! There is no middle course, no compromise, which, though so dear to the politician, is fatal to education.

Before we answer the question whether a school should teach religion or not, let us first of all ask what a school is.

According to the well-known definition of Dewey, the school of to-day is expected to constitute a sort of epitome or reproduction, on a small scale, of life itself. He says, "The school should be a miniature world of real experiences, real opportunities, real interests and real social

relations." As far as his definition is concerned, there is no reason for any person omitting from education religion, which evidently makes up more than half of the experiences of human life, provides countless opportunities for human success, gets hold of the most permanent interests of the human soul, and affects to a highly considerable extent the social control of society.

If one demands proof of this assertion, he may go to the library of Fukien Christian University and there on the reference shelf you will find a volume of "Who's Who in America," which contains more than twenty-five thousand names of notable men and women. In the preface you will find a study of the various percentages involved. It was made by Professor Stephen S. Fisher of Indiana University. Professor Fisher divided the fathers of these notables into four groups, namely, professional men, business men, farmers, and skilled laborers. He tried to find out how many of the men and women in "Who's Who" are the sons or the daughters of clergymen. He found that preachers, in proportion to their numbers, fathered 2,400 times as many eminent persons as did the skilled laborers, thirty-five times as many as did the farmers, four times as many as did the business men, and two times as many as did the doctors, lawyers, and other professional men. All of these men had praying fathers and mothers. Has religion, therefore, nothing to do with success in life?

There is in the second place no antagonism between science and religion. What we Christians are worrying about is not the almighty power of science but the question into whose hands should such a power be put. Should it be put into the hands of Bismarck or of William II, who has been held responsible for the Great War, or should it be entrusted to Jesus, who for God's sake would not harm a single human life even though he could have commanded more than twelve legions of angels? What is science without God? What is a nation without God? Cicero said two thousand years ago, "There is no nation so ignorant and so savage as not to know there is a God." Washington said in his farewell address, "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?" Has not religion, therefore, much to do with social order?

And as to education, just glance at the catalogue of any library and you will be convinced of the unseparability of education from religion. Take Christianity, for instance. It enters into politics, it constitutes an important part of psychology, it deals with history, it links up with philosophy, and it cooperates with science. If the scientific spirit and attitude should be fostered in school, why not the religious attitude and spirit? If government should have the right to decide whether education should be religious or not, then why not, by parity of reason, should

the Church not have the right to decide whether religion should be educational or not? The issue has passed out of the domain of argument into another field, but let me ask you, and through you the world outside, what more effective and decisive proof can we demand of religion's power, or what more acid and final test can we invent for religion to prove its importance, or what more severe and hotter ordeal can we prepare for religion to plunge into in order to prove its everlasting life, than that of education, of the very education which has purged slavery and superstition out of the human race, which has melted the iron feet of monarchy into the caressing hands of democracy, and which has torn down temples in India, upset the Manchu Dynasty in China and driven out the saloons in America?

If scientific reasoning and not mere traditional acquiescence leads to the inclusion of a compulsory course of religion in any school plan, then there is no great value in the argument that it offends the government. For why is not the government to be controlled by public opinion?

However, some may ask whether the inclusion of religion in education will tend to violate the principle of religious freedom, which ensures the separation of religion and government and guarantees to all the right to worship God according to the dictates of their own consciences. But it must be borne in mind that the principle of the separation of Church and State does not exist for the sake of anti-religion or atheism, but rather for the sake of the free development of religion. It was only because of the strife among the various denominations of Christianity that religion has been taken out of the public schools of America. It was only because of the disputes among the five great religions that omission of religion from the public schools has been found necessary in China. Yet we must remember that to teach religion is an inalienable right of religious freedom. This would mean that religion which dares to cooperate with education would be the religion of the founder of the private school in question. Christianity is the one demanding such religious freedom of education. Whether other religions will follow suit or not, I do not here predict.

Therefore the final solution of the problem of registration of Christian institutions, which, in its last analysis, is the problem of the triangular relation of government, religion and education, is on the part of the government to recognize religion as a constituent of education, and, on the part of religion to give up denominationalism and to bring the five great branches of religion into friendly terms.

In urging this cooperation of Church and State in solving the problem of education, I mean that in addition to the first, the second, the third and the fourth articles of registration aforementioned, the following resolutions be passed:

- (1) Religion be required in school in line with science.
- (2) Democracy in thinking and teaching be guaranteed in school.

You will remember Naaman of Scriptural fame. In the Bible it is recorded that he went to his God with just such a problem. "I work at the palace," he said, "and up there they are all Rimmonites. They have compulsory service regularly, and expect all the employees to bow their heads while it is going on. Now I am not a Rimmonite, and what shall I do?" And the Lord said to him, "Bow your head like a gentleman." The Arabians say, "If thou art a Mussulman go to stay with the Franks, if a Christian join the Jews. . . . If thou canst mix with them freely, thou hast attained peace, and art a master of creation." The Persians say, "Whatever road I take joins the highway that leads to Thee."* But it remains hard for the Chinese to apply to their daily life the saying of their own master teacher, Confucius: "Love thy children so that thou wilt love others' children, honour thy parents so that thou wilt honour others' parents, worship thy God so that thou wilt worship others' God." May I in closing, recommend this spirit of Confucius that of seeking for the Truth believing that the Truth will set all of us, aye, the whole human race, free from irritating problems!

*See School and Society, February 27, 1926, page 274.

The Mission of a Christian University in China

GEOFFREY CH'EN

SOME of us may still think that communism is associated with red terror, and Christianity with peace and security. But a student of European spiritual evolution cannot help seeing the development through long centuries of the one from the other. The Jewish philosophy and Hellenistic teaching combined have given birth to the doctrine of the Jesuits, to the democratic Calvinism, and to the English philosophy of the seventeenth and eighteenth centuries represented by Hobbes, Locke, Shaftesbury, and Mandeville. The Jesuits, the Calvinists, and the English philosophers have in turn contributed towards the building up of the eighteenth century French philosophy. From this socialistic thinking developed in France by St. Simon, Blanc, and Proudhon; in England by Morelly, Godwin, and Owen; and in Germany by Moses Hess and Weitling, through Heine and Feuerbach of the young Hegelians. The arch socialist of course was Karl Marx. From Marxism partly the proletarian socialism has evolved, and by Marxism Christian socialism (now a term of good social usage) has been indirectly influenced. If primitive Christianity

was able to pass through such a marvelous evolution, there *must be* some essence in Christianity exceedingly worth keeping and fulfilling.

In antiquity, social injustice has created politics in the West and religion in the East. From social injustice Christianity has arisen; but for social justice Christianity has fought. The Bible does not despise the least and the poorest. Jesus did not neglect the smallest and the commonest. Christianity has had the cosmic passion of universal salvation. Certainly the essence of Christianity must be social equality. This principle of equity has been tested by long ages, and in modern times Walt Whitman has responded with his peculiar poetic charm:

"I believe a leaf of grass is no less than the journey-work of the stars . . .
And the running blackberry would adorn the parlors of heaven . . .
And I could come every afternoon of my life to look at the farmer's girl boiling her iron tea-kettle and baking shortcake."

As justice means peace, injustice can not avoid war. Indeed the religious belief in social justice has inevitably stirred up and encouraged social struggles and political revolutions. Even before the religious reformation in Europe, when the Christian religion was supposed to have been dull and non-progressive, Christian Europe had witnessed vigorous revolutions. Six hundred years ago nine thousand peasants and workers died in Flanders, five hundred years ago thirteen thousand revolutionists died in Bohemia, and exactly four hundred years ago one hundred and thirty thousand farmers were slain in southern Germany. Lives were enthusiastically sacrificed; revolutionary leaders were reverently consecrated as saints.

What is the situation at present in China, particularly in regard to social justice? The foreign tariff restriction, the native forced and fabulous assessment, the Shanghai massacre, the Peking massacre directed by that brutal Chinese tyrant, oppression by capitalistic imperialism, oppression by feudalistic militarism, is there any faintest suggestion of social justice? The nationalistic elements in China, though daily growing and solidifying, are as yet too feeble to raise the banner of revolt, too helpless to organize any substantial reform. There are now two chief weak points in the Chinese situation: first, the alarming detachment of the so-called leaders from the masses; and second, the habitual lack of group consciousness and political intelligence.

As a matter of fact, at the present stage of development, the Chinese race has not yet acquired that political sense so prominent with the English, the American, later with the Germans and only recently with the Russians. Should we, then, first educate most of our people before we effect the political and social reform so necessary for the education itself? Should we just say that we are to keep students exclusively attentive to their studies, when the school funds have been taken away by the militarists? People are naturally in favor of evolution;

they are likely to dislike revolution. But let me ask, must there not be a reasonably sound basis for evolution even when evolution is so much desired? Must there not be some kind of revolution in order to secure that necessary basis? When the French Jacques in the fourteenth century, the Puritans in the seventeenth, and the American colonists in the eighteenth, attempted to overthrow their respective governments, was education at that time in that country already a popular phenomenon? No, neither literacy nor majority intelligence has been the necessary prerequisite to a revolution. Thomas Jefferson said, "The tree of liberty must be refreshed from time to time with the blood of tyrants. It is its natural manure." John Adams said:

"It is an observation of one of the profoundest inquiries into human affairs that a revolution of government successfully conducted and completed is the strongest proof that can be given by a people of their virtue and good sense. An enterprise of so much difficulty can never be planned and carried out without abilities; and a people without principle can not have confidence enough in each other."

But who organized the American revolutionary government? In voting the delegates to the Continental Congress of 1775 at some places not even one-hundredth part of the population turned out. Eight of the forty-four districts in North Carolina sent no delegate. Seven of the twelve parishes in Georgia held no meeting for election. In one place in Pennsylvania, two men met, one appointed the other to be a delegate to the Congress. It is said that during the entire course of the American Revolution at least one-third of the people was utterly indifferent, and another one-third belonged to the Loyalist camp and was therefore even anti-revolutionary. In spite of these things, however, the American War of Independence was a success, not only bringing happiness to the colonists, but also benefiting the world by overthrowing the malicious merchantilism.

One hundred and fifty years have now passed. It is certainly unfair to judge China by present day American law and order. It is not unreasonable to sympathize with China in her necessity of creating an independent nation and overthrowing an intolerable imperialism. The Chinese people have suffered so much that they now welcome the utterance of that German poet of the 40's of the last century. So they might sing with Georg Herwegh,

Reisst die Kreuze aus der Erden,
"Alle sollen Schwerter werden,
Gott im Himmel wird's verzeihn."

In the light of true historical relativity, seeing what situation China is in, what should be the aim of our higher education? In my mind, every university graduate ought to be trained for three treasures

of humanity: individual liberty, economic efficiency, and social justice. The greatest of these is social justice. For without social justice, individual liberty is only limited. And without social justice, economic efficiency must be selfish. A university in China particularly at this time should turn out leaders of character, ability, knowledge, and devotion. Those who do not possess faith in principle, do not keep close touch with the masses, do not critically understand the changing situation, do not acquire the habit of constant hard labor, those can never be real leaders.

The mission of a Christian university for China, needs not be mistaken. It is to understand and appreciate the real: to create and apply the ideal; to avoid and destroy the nominal. The Chinese farmers and laborers are the real masses. We must know them and help them. But I suppose we would not understand the Chinese masses from any amount of study of William Shakespeare, whose plays are the mirror of the intellectual tendency of the upper classes of society, for whom he wrote. Only from the real may we safely construct our ideal and then devise means to apply it. But the ideal expressed by Shelley a little over one hundred years ago still holds true for the toiling people in China:

"Sow seed, but let no tyrant reap;
Find wealth, let no impostor heap:
Weave robes, let not the idle wear;
Forge arms, in your defence to bear."

Faithful to the real and true to the ideal, we must not entertain the nominal. For the nominal is always unsubstantial, not lasting, not serviceable. It may be very brilliant and even dazzling, but like the firework it may darken our eyes after it is burnt up! Military governors and high officials in China do not represent the real life of China. Corrupt legislators, dirty politicians, and even "educational" politicians only represent the nominal. To ally with the nominal, is to meet disappointment. To invite the nominal is to usher in some potential danger. The surest and safest way for a Christian university to make its contribution either when supported by foreign funds or financed entirely by Chinese, is to be found in that true essence of the Christian religion: social equality and cosmopolitan commonwealth.

This mission is of supreme importance. For if because of the existence of a Christian institution, the Chinese people should find it more difficult to overthrow their oppressors than otherwise; if because of the partiality of conventional Christianity, the toiling masses in China have to submit themselves to a plutocracy or a disguised autocracy, and have to bear their yoke for centuries longer, we shall inevitably lose the last vestige of respect towards Christianity. And like the Saxon peasants who mocked Luther, we may then ask: "What is this about

God? Who knows what God is, or if there is a God at all?" In the eyes of hundreds of millions of Chinese, in their present cry for equality, the task of a Christian university—the task of assisting us in our realization of social equality—is indeed the test of Christianity itself.

A Study in Chinese Principles of Education*

BY MONLIN CHIANG

REVIEW ARTICLE BY D. WILLARD LYON

DR. Chiang has rendered a useful service in making what he characterizes as "a first attempt to articulate the Chinese thoughts on education which are found here and there in the voluminous works of many a Chinese thinker." While the author acknowledges his predisposition to use Western categories of thought in his efforts to interpret the more or less vague aphorisms of the ancients, and confesses that some modern ideas may have been read into them, yet the Western reader can hardly fail to recognize the author's judicial attitude or the skill with which basic, though sometimes hidden, principles have been set forth.

The book gives evidence of having been prepared in more or less separated compartments, for there is not a little repetition in statement of fact, quoted material and deductions, as between various parts. The redundancy is on the whole, however, helpful rather than tiresome, for the reader, as he travels with airplane speed in following the author's movements from century to century and back again, feels grateful for familiar land marks.

In an illuminating essay of thirty pages Dr. Chiang sketches the historical background for an understanding of the evolution of Chinese educational theory. Beginning, in the pre-Chin period, with Confucius (孔子), who made moral conduct the basis of society and hence the object of education, he shows how this ethical viewpoint was forced to meet the opposition, on the one hand, of such followers of the "un-Chinese" philosopher Lao-tzu (老子) as Chuang-tzu (莊子), who was a radical individualist, advocating an abandonment of social and moral institutions and a return to nature, and, on the other hand, of the "penal school," who stood for a society based on rewards and punishments determined by the will of a despot. Even the ethical viewpoint was reached from two widely different presuppositions. Mencius (孟子) held that men are born good and that the function of education is to develop this innate goodness by suitable nourishment. Hsün-tzu (荀子), however, took the position that man is born with a dominant

*The Commercial Press, Ltd., 1925.

tendency to evil and that education is the only means whereby he may learn to control this evil force within him and develop his moral character. In post-Chin thinking the influence of Mencius prevailed and its educational implications were summarized by Chu-tzu (朱子) in this famous sentence: "The work of nourishing the mind may be likened to the work of nourishing a grain of seed in which life lies latent."

The normal development of the ethical and organic theory of education met a disastrous set-back as a result of a temporary victory of the "penal school," which was brought to its highest achievements through Han Fei-tzu (韓非子) and Li Ssu (李斯). It was their philosophy which proved a tool suited to the ambitions of Ch'in Shih-huang (秦始皇), who on its authority abolished feudalism and established the first true empire in China, and in 228 B.C., to make his work complete, sought, by massacring four hundred Confucian scholars and burning all the Confucian books he could find, to destroy the ethical theory of society, root and branch. This high-handed act of despotism brought its own retribution, but the fear that the heritage of the past might again be threatened made the scholars of the Han dynasty (206 B.C.—221 A.D.) give their main thought to a rediscovery of the past, with a resulting attitude of ultra-conservatism. In the mean time Hindu philosophy found a ready acceptance on the part of many who were dissatisfied with the evils which thrived under sanction of a lifeless Confucianism and found satisfying release from depressing cares in the other-worldliness of Buddhism.

Not until Han Yü (韓愈) appeared in the Tang Dynasty (618-907 A.D.) did Confucianism shake off the shackles of formalism and begin once more to take on new signs of life. He it was who revived an active interest in the Mencian principle of giving the vital force within the child an opportunity to unfold, and he it was who fought the enervating philosophy of Lao-tzu and the Buddhists. The continuity was preserved in the Sung dynasty (960-1280 A.D.) by the leadership of Cheng-tzu (程子), who began to systematize the thought of their day, and of Chu-tzu (朱子) who carried this task to fuller fruition. They and their followers, known as the Ch'eng-Chu (程朱) School, emphasized subjective reason and deductive method, while Lo Hsiang-shan (陸象山) and, in the Ming dynasty (1368-1644 A.D.), Wang Yang-ming (王陽明), and their followers, emphasized objective reason and inductive method, and became known as the Lo-Wang (陸王) School. These warring schools have both made notable contributions to educational theory.

Readers of the RECORDER will be interested in some extracts from Dr. Chiang's summary of the process by which educational ideals have evolved and are likely to continue evolving in China: "The politico-

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Triehsmen, Weichow, Szechuan.



Coke Makers, Hwanhsien, Szechuan.



Coal Washers, Hwanhsien, Szechuan.



Stone Quarry Men, Hwaichow, Szechuan.

TOILERS OF SZECHUAN.

ethical school was a historical school and tried therefore to solve the problem by past experience. The penal school was non-historical and revolutionary . . . but . . . went too far . . . It closed its eyes to the past accumulated wisdom of the race . . . The temporary success followed by the ultimate failure of the non-historical method brought the Chinese mind back towards the historical school. By going to the other extreme, the Chinese mind has been ever since looking towards the past, instead of the present and the future . . . The eclectic tendency has been ever since working either consciously or unconsciously in the development of Chinese thought . . . As the Chinese mind is essentially practical its philosophy is mainly directed to social problems; Hindu thought, while good as mental food for idealistic thinkers, is super-social, and, therefore, fundamentally different from the general social ideals of the Chinese . . . On the other hand, Western thought, so far as social problems are concerned, is fundamentally the same as Chinese thought, for both Western and Chinese thought are directed towards the solution of social problems . . . The final aim of education is to attain the supreme good . . . In the fulfillment of the social or moral function lies the supreme good . . . Since the supreme good lies in man's moral nature, or his relation to his sovereign, minister, parent, son, and fellow-man, education is to develop one's moral nature in relation to his family and state."

In pursuing his thesis Dr. Chiang contends that some of the most commonly accepted principles of Western education are found, at least in embryo, in Chinese philosophy, among which the following may be enumerated:

(1) That man is like a seed to be developed from within, through stimuli supplied from without, is implied in the sayings of Mencius, Chu-tzu, Wang Yang-ming, and many others. (pp. 39, 46, 47, 90).

(2) The intimate relation between learning and doing was recognized by Confucius himself, though best stated by Wang Yang-ming (pp. 62-65, 136-137).

(3) Five steps in knowledge are set forth in as old a book as *The Doctrine of the Mean*, viz: extensive study, accurate enquiry, careful thinking, clear discrimination, and firm action (p. 56). These are somewhat parallel to Dewey's theory as to how we think.

(4) While Chinese thought lacks the scientific method, yet a foundation for the development of an interest in science is laid in the emphasis placed by many philosophers on a study of Nature. (pp. 67-77).

(5) The proper motivation of study was recognized by Mencius, and emphasized by Ch'eng-tsu and Wang Yang-ming (pp. 83-85, 99-100 113-116).

(6) The place of reasoning as contrasted with memorizing was understood by these same two philosophers, as well as by others (pp. 86-89, 140-143).

(7) Individual differences were clearly recognized and teaching methods adapted accordingly (pp. 47-50, 108-112).

To the missionary, what Dr. Chiang says about the place of religion in education, will be of special interest. He clearly asserts that "man is not only a political animal, he is also a religious animal" (p. 166) and believes that Christianity has a contribution to make to the betterment of Chinese education. "In spite of many interpretations," he says, "and various conceptions of God, to the eyes of a Chinese, there seems to be a common ground that there is only one God, one universal loving God, who is the source of truth and creator of Man" (p. 164). He adds, "Our problem is not to repel Christian teachings, but to understand them" (p. 166).

Had the author used some recognized standards of representing Chinese names by Roman letters he would have made the otherwise pleasant task of reading his book a little easier. In the comments contained in this review the Wade System of spelling has for the most part been followed, with a view to facilitating reference to other works. Some of Dr. Chiang's spellings follow:—Sin-tse, for Hsün-tzu; Tson-tse, for Chuang-tzu; Han-hui-tse, for Han-fei-tzu; Tsu-tse, for Chu-tzu; etc.

I heartily recommend Dr. Chiang's book, which though written in 1917 as a doctor's thesis, is full of value to educators in China at this very hour.

A Prevalent Chinese Theory of the Universe

FRANK RAWLINSON

WESTERN and Chinese minds are in process of being irrigated by each other's culture. But this is only in its beginning. There are two ways of furthering this osmotic cultural irrigation. One is for the Chinese themselves to outline the contents and meaning of their own culture and civilization. This can be done by Chinese translations in other than their own tongues of their own literature and philosophies. To this can be added Chinese interpretations of their own civilization and culture. The second way of interpreting China to the West is for Westerners who have sojourned in China long enough to understand somewhat the Chinese mind and life to give their understanding of some of the worthwhile aspects of Chinese thought, aspirations and life.

What I have said or may yet say comes under the second of these ways of cultural irrigation. Like many other Western Christians I came to China with little realization that China has a rich spiritual inheritance of her own. My task, therefore, as then conceived was to pass on what the West knew and China's privilege was to scrap her own ideas and accept those of the West. This program was very naïve and biased. But I have learned better.

In venturing to give my understanding of some aspects of China's spiritual inheritance I propose to open up some of those which seem to be prevalent and which have special significance for Christians, and a special bearing upon the problem of naturalizing Christianity in China.

Three such aspects of the spiritual inheritance of China stand out in my mind. These have to do with the fundamental nature or basis of the universe, the supreme standard of human conduct and The Supreme Being. With each of these I propose to deal in turn.

With Chinese art in its varied forms I need not deal. Chinese art does not want for interpreters. Westerners seem less chary of comparing China's art values and achievements with their own than they are of comparing the social and religious values of the two civilizations. This is due in part to the fact that aesthetics are more popular than religious and social values, and in part to the fact that the self-consciousness of Westerners as to their achievements in art is weaker than in regard to that of their social and religious institutions. Westerners do, however, often give the impression of claiming a high degree of originality in religious and ethical values. This, when actually believed, can only arise in a weak historical consciousness. For the religious thought of most of the Westerners who come to China, together with most of their ethics, came originally out of the East. Indeed the only outstanding original trait of modern Western civilization would seem to be its exploitation of natural energy. And so engrossed have Westerners become in this fascinating and profitable adventure that they tend to submerge their religious values in a muddled ethics.

My purpose is to tap, to some extent, the experience of the Chinese. Insofar as the prevalent aspects of the spiritual inheritance of the Chinese have their roots in the teachings of the best known and earliest of China's thinkers, the Chinese religious and cultural inheritance shows a higher degree of originality than that of their Western contemporaries. For they did their thinking prior to the brilliant Greek age in which Aristotle, Plato and Pericles did theirs, from which age comes no inconsiderable portion of the stimulating ideas of the modern West. In any event originality in deep thinking is far from being an exclusive Western characteristic. The realization of that fact should make it easy for Westerners to play student as well as teacher in China.

What I desire to do is to draw special attention to some of the higher ideals of the Chinese. Here Chinese and Western life can be viewed together on their higher levels. This is much more fruitful in promoting mutual respect than comparing how low each has fallen when forgetting its ideals, an indulgence I have already permitted myself to some extent. Suffice it to say, by way of summarizing what has been said heretofore, that I have found no social vices in China which I have not found with slight variations in external trappings in the "Christian" West. Neither civilization can show originality in meanness: for obvious reasons neither tries to do so.

In this article I wish to give what I understand to be the prevailing Chinese idea of the fundamental entity back of all phenomena of which men are conscious. This can be briefly outlined under the title, "The Ethical Universe."

I feel much like one peering through delicately latticed screens, from which a friendly hand has brushed the dust and cobwebs, at the glistening minarets crowning a temple of idealism. A rare atmosphere of thought makes this temple stand out with startling clearness. This is none the less true because human frailty has allowed the dust and cobwebs of superstition and ignorance to obscure the temple to a large extent. One can imagine the Taj Mahal, that perfect symbol of undying affection, likewise hidden behind cobwebs and dust. To clear away this accumulated dust and cobwebs would be to reveal again the immortal aspiration and achievement of its designer and builder. In its sheer beauty a great soul flowered. Such flowers do not wilt away even when hidden by dust and cobwebs. Likewise the greatness of the Chinese soul gleams through their ideas of their universe and man's place in it. Knowing something of the painful toil modern thinkers are fain to engage in ere they dare venture an hypothesis as to the basic reality of their universe, one wonders all the more at some of the rare intuitive ventures of thought made by Chinese seers who worked with simple tools and knew naught of statistical studies and little of the concentration of the modern precisionist.

I begin with Lao Tzu, who, in the eventide of his life, so legend avers, vanished like Moses in the hills. I take him first even though the Tao Teh King, which is attributed to him, is not included among the classical literature of China. His central theme, however, that of the Tao, is woven into all Chinese thought. Evidently the translators of the Gospel of John thought its resemblance to the idea of the Logos sufficiently close to warrant its use in translation of that Christianized Greek term. The concept of Tao seems to be a double one. Sometimes it is the unoriginated entity back of all the human mind has experienced. This seems to be in the main the concept used by Lao Tzu, though whether he is speaking in terms of substance or being is not clear. Again it is sometimes thought of as the mode of expression of the ultimate entity. These

two conceptions often run into each other. The term Tao, like Logos, sometimes refers to the principle of reason back of or the way or mode of self-manifestation of the fundamental entity back of all things. As used in the Gospel of John and by many Chinese writers it is identified with this fundamental entity. Both the idea of the Logos as identified with the supreme entity and that of its being a manifestation thereof are found in Greek thought. The Stoics identified it with the cosmic ruler. With this idea Plato sometimes agrees. Philo thought of it as a manifestation of God. But in neither case was it clearly conceived of as personal. This is the step forward that John took. He identified the Logos with the personal Supreme Being. The doctrine of the Logos was the "natural meeting point of old Christianity with the best elements in the old religions"¹⁴⁰ Lao Tzu seems to think of Tao as antecedent to God (帝).¹⁴¹ But other Chinese writers identify the two. Lao Tzu does not, moreover, give us much idea of a personal God.

Man's relation to this self-contained entity or Tao (it has other names at times) follows two main lines in Chinese thought. First, there is the Taoistic emphasis on the direct intuitional relationship of man with the Tao. This seems to correspond with that idea of the direct relationship of the soul with God as emphasized by some Christians. In both cases the human factor intuitively submits to the supreme entity: to let it work through one's being is the guiding principle of experience. The danger in both cases is the same, quiescent fatalism. Many Taoists and a greater proportion of Christians escape this danger. The second medium through which this relation to the Tao develops is that of the orthodox Confucianist. This is the way of rites, ceremonies and limited social bonds. The danger of this latter is legalism, or reliance on rites and ceremonies as such, a danger against which Christ persistently fought but in which Christians have nevertheless been often entangled. This is the deadening influence in Confucianism as in Christianity when it appears.

The concept of the Tao goes back behind both Taoism and Confucianism so-called. Both systems developed an idea whose origin is lost in the mists of Chinese antiquity. Some sinologues have suggested an extra-Chinese source, but this is only an interesting speculation. The age and origin of Tao and other Chinese concepts, however, is not as significant for my purpose as their prevalent meaning.

Whether or not Lao Tzu really wrote the Tao Teh King is a debated question. It is, however, usually credited to him and certainly contains the results of an original attempt to interpret man's experience of his universe. Its general line of thought seems to be primary in

140. Dictionary of the Bible, Hastings, Vol. III, page 135 b.

141. Tao Teh King, Chapter 4, III.

Chinese thinking. Certainly the Tao Teh King, while it never came into such constant and persistent use as a text-book as the Confucian Classics, seems to give us the leading ideas of the time of Lao Tzu and that were accepted in large part by many later Chinese writers¹⁴³. Other and later Chinese writers, did not, however, confine themselves to the extremely speculative atmosphere which motivated the Tao Teh King.

What, then, is one prominent Chinese idea of the fundamental entity back of all phenomena? What seems to be a primary and more or less constant assumption as to the nature of that entity? In reply to these questions I wish to give my idea of what Lao Tzu and those who shared his ideas were trying to suggest. Lao Tzu is trying to say that back of all phenomena is an unoriginated entity. Wang Yang Ming, nearly twenty centuries later, appears to take this same viewpoint for he refers to one monistic entity (in the main mind) which reveals itself or is known in various ways as Heaven, Shangti, fate, disposition and mind. This is a monistic conception which goes back of all human attempts to define or describe it.¹⁴⁴

This primary entity according to the Tao Teh King was marked by incomprehensibility. It begins by being super-phenomenal and super-personal. It could not, therefore, be expressed finally or fully in the ordinary terms of human experience. What was, however, its chief characteristic? Was it simply speculative indefiniteness? Was it only a supreme unknowable? Was its activity mainly material? Was power, in the sense of physical energy, an aspect of God not absent from Christian creeds, its chief attribute? It seems that for Lao Tzu its chief characteristic was found in none of these, though all of them are hinted at. Mulling over the Tao Teh King one becomes aware that this fundamental entity is above all *ethically active*. It is also a self-sustaining and all-sustaining unity. The concept of the Tao suggests the oneness back of the universe rather than its manifoldness. It was on this characteristic of ethical activity rather than on the incomprehensibility of the original entity back of the universe that Confucian and later Chinese thinkers tended to lay chief emphasis. Thus what they say becomes in general more practical and understandable.

One of the ways in which this characteristic ethical activity of the Tao was known to men is in that well-known dictum so often quoted, "To offset enmity or hate with virtue or goodness".¹⁴⁵ Other sayings of this original treatise also indicate that this fundamental entity or Tao is recognized as moving in the direction of what we call goodness or right, even though this ultimate goodness is left undefined. An absolute norm of goodness, however, seems to be in the mind of the one speaking.

143. The time of Lao Tzu is sometimes given as 604-517 B.C.

144. Philosophy of Wang Yang Ming, Henke, page 83.

145. Tao Teh King, Chapter 63.

This fundamental ethical activity suggests an ethical magnetic pole that though only vaguely located is still followed by the compass of life. The centre or heart of the universe, of which man is a part, is fundamentally ethical. This, I think, is the prevailing idea even though some Chinese thinkers like Kau Tzu, a contemporary and opponent of Mencius, and Chu Hsi, the leading philosopher of the great Sung school of the eleventh century, do not settle the problem of evil any more convincingly than Christian writers.

This underlying ethical activity might, it seems to me, be described as a universal urge, almost an *élan* ethical. This still remains the fundamental characteristic of man's environment for the mass of the Chinese in so far as they think about such matters at all. Modern Chinese sages are puzzled as to whether metaphysics, economics or science should be the basis of life. Within the last few years a book of lectures giving their diverse views thereon was published and received with great interest. Lao Tzu seems to think of this fundamental ethical moving as basic in human life as well as in the universe. It is certainly not economic though it is subject to both the metaphysical and scientific approaches. The Christian is nearer to this fundamental idea of Lao Tzu than to the uncertainty of modern Chinese sages. This is one reason why Christians should have an interest therein.

An exact translation of the term "Tao" in one word seems impossible. But that among other ideas it suggests an ethical moving in and through the universe seems clear. Two striking passages in the Tao Teh King show that the writer had some conception of this ethical urge or necessary mode of ultimate activity. "To those who are good, I am good: to those who are not good I am also (still) good. To those who are sincere (or faithful) I am sincere (or faithful): to those who are not sincere (or not faithful) I am also (still) sincere (or faithful)."¹⁴⁶ At the end of each couplet as given above are two characters (德善 — 德信), which are here translated separately for special emphasis, "Virtue (is) good. Virtue (is) sincere or faithful." The basic idea seems to be that virtue is the expression of the Tao in man. That it was so conceived sometimes is made clear by Han Fei (died B.C. 230) who said that the "virtue," evidently looked on as a mode of activity, and which is spoken of in the above quotation, "is the meritorious work of the Tao." When the Tao as thus viewed expresses itself in and through a person that person will exhibit virtue (the proper or right direction of action) whether the other party to a situation acts in a good or bad way. Human action, if an expression of the Tao, will be *good* in both cases. Thus the underlying source of all things acts in a definitely good direction. This is because it is by nature good. And in so far

146. Tao Teh King, Chapter 49: The Canon of Reason and Virtue, Carus, page 50: Sacred Books of the East, Max Muller, Volume XXXIX, page 81, 91.

as this underlying ethical entity is conceived of as operating in men it may to that extent be looked on as a dynamic, if by dynamic is understood something stimulating or involving action. We may fairly conclude, then, that according to this line of thought the universe has at its heart a definite ethical bent.

We may find additional support outside of Taoism for the idea that there is at the heart of the universe a definite ethical bent in the meaning of Ch'eng (誠), for which "sincerity" is the usual definition. This term is used twenty-four times in the Doctrine of the Mean. In that Confucian classic it is considered to be a necessary characteristic of both man and Heaven, a part of their essential nature. But what is Ch'eng? According to its use in the various passages in the Doctrine of the Mean it does not seem to be identical with reality or the fundamental "nature" or entity as Legge says.¹⁴⁷ It is spoken of as the Tao (道), way or mode, of both man and Heaven. Tao as well as Ch'eng seem to be, in this connection at least, primarily a mode of activity, which in the case of Heaven is, but in the case of man is *becoming*.¹⁴⁸ Ch'eng then, is a mode of the activity of the Tao, when conceived as the primary entity. Now in order to attain to "Ch'eng," this necessary mode of activity, man must have an understanding of goodness (善). This goodness seems to be the determining standard of the mode of activity involved. To be Ch'eng, therefore, man's activity must be in accord with this essential goodness, which likewise belongs to the essential nature of both man and Heaven. Though this "goodness" is not clearly defined, its chief characteristic, as we shall see later, is love, also a mode of expression. In all this there is again suggested an ethical bent in the universe which man must take into account and with which he must be in accord. To be "sincere" is to act in accord with this fundamental ethical bent at the heart of the universe. To know that you are doing this is, according to Mencius, to achieve the greatest happiness.¹⁴⁹ Furthermore this "sincerity" is the essential characteristic of the only influence worth while, moral influence.¹⁵⁰ Here is no complacent quietism. When put into practice, as it is expected to be, it calls for moral assertion of the highest order. In this emphasis Mencius and the writer of the "Doctrine of the Mean" seem to be in accord. It is the source of that Chinese idea of the obligation of staunch adherence to the right already mentioned.¹⁵¹ It points back to a law of right as fundamental in the scheme of things rather than to a law of expediency. Confucius did not, it is true, adhere closely to this fundamental law of rightness as here conceived when he

147. Note, Doctrine of the Mean, Legge, Commercial Press edition, page 279.

148. Doctrine of the Mean, Commercial Press edition, page 277.

149. Works of Mencius, Book VII, Part I, Chapter III.

150. Works of Mencius, Book IV, Part I, Chapter XII, 1, 2, 3.

151. Chinese Recorder, April, 1926, page 271.



In the Tribes Country.



Min River.



Be Sha River.



Pagoda, Tsakulato Lamasery.

SCENES IN SZECHUAN.



A Shifan Lama, Kansu.



Taoist Abbot, Szechuan.



Wasī Aborigine Christian, Wenchuan-shien, Szechuan.



Lamas, Tsakulao, Szechuan.

RELIGIOUS TYPES.

broke his oath to the rebels with regard to his trip to Wei.¹⁵² But that incident does not invalidate the significance of this ideal.

There is, however, one passage in the Tao Teh King which seems to imply doubt that at its heart the universe has any such ethical bent.¹⁵³ (天地不仁: 聖人不仁) Here heaven and earth, the universe viewed as in operation, and the sage are said to be devoid of (仁) ethical love. The one looks on things (萬物) and the other on men (百姓) as "grass dogs", images probably used for sacrificial purposes. Liang Chi Chao contrasts this with the saying of Mo Tzu that Heaven is "indiscriminating love" (天廉愛).¹⁵⁴ Liang looks on these ideas as mutually exclusive, dropping into agnostic uncertainty as to which philosopher is right. With considerable diffidence I venture to suggest that this dilemma is not a necessary stopping place. In the first place Jen seems to be understood in this connection as conveying the idea of discrimination in the treatment of men: it involved partiality. In the second place Jen was mixed up with family and ceremonial relationships. It did not therefore stand for that direct relationship between men and Tao which the Taoist emphasized. Such ceremonies and relationships were a concession to human weakness. Indeed it is said that ceremonials are the thin attenuations of loyalty and faith.¹⁵⁵ Such thin attenuations do not permit of the full expression of this ethical bent. Once Lao Tzu suggests that when you have abandoned Tao you have Jen.¹⁵⁶ This certainly implies that Jen is something less than the highest manifestation of Tao. In Jen as then understood and practised this ethical bent was twisted out of its course. There is ground for this interpretation in the Tao Teh King itself.¹⁵⁷ (天道無親常與善人) For we are told that the heavenly way or reason (or heavenly Tao) does not display family or relational love (親) or partiality (but) constantly helps the good man. Jen had become confused with this relational love or a love partial to certain close relationships. Mo Tzu for this reason seems to have avoided its use.

Thus in its expression through heaven and earth and the sage this ethical bent should show itself in impartiality. In still other ways and by other writers this ethical bent at the heart of the universe is recognized. Tao is used, as has been said, to translate the word "Logos" as used by John. To some extent it suggests the working in the world of phenomena of an immeasurable mind with a definite ethical bent. "Nature" (性) and "T'ien" (天) are also used in this same way. "T'ien" is usually translated "Heaven." It might, I think, often be translated

152. Chinese Recorder, August, 1926, page 584.

153. Tao Teh King, Chapter 5.

154. A Critical Survey of Mo Tzu, Liang, page 48.

155. Tao Teh King, 38, 4.

156. Tao Teh King, 18, 1.

157. Tao Teh King, Chapter 79:2.

"ethical universe" if there is kept in mind this idea of the ethical urge or bent at its heart. In a general way "Tao" suggests the fundamental and original aspect of this ethical bent in the universe. "Nature" indicates this Tao as working through the environment and human beings. All these terms as well as others suggest something ethically alert at the basis of the universe.

In the Doctrine of the Mean, "sincerity" (Ch'eng), and in the Sung philosophers "love" (Jen) (for Jen does not always suggest relational partiality) are used as synonyms for each and all of these terms.¹⁵⁸ Two quotations widely separated in time will serve to illustrate this point. This "Doctrine of the Mean", a section of the Confucian canon, says, "Being sincere is the way of Heaven".¹⁵⁹ This might fairly be translated, "Being sincere or true is the Tao, fundamental mode of acting or fundamental ethical bent of the universe". The emphasis on this aspect of the concept is more clearly made by Chu Hsi, the principal interpreter of the Confucian classics. He quotes K'ang Chieh (A.D. 1011), one of his forerunners in the Sung School, with approval when he says, "Moral Law is the Supreme Ultimate", the T'ai Chih of the Confucian Cosmogony.¹⁶⁰ Chu Hsi says this refers to the "Tao" as "the self-existent law of the universe".

With this idea of a fundamental unity or entity with its ethical bent are associated early and late the moral attributes love, righteousness, reverence, wisdom, and confidence or faith. "Chong" (衷 or 中) is another term frequently used by Chinese writers. It embodies the principle of impartiality. It is frequently translated "moral sense". We find these five cardinal virtues grouped together very early. From the Book of History (Shu Ching) we have this oft-quoted phrase, "The Great God has conferred a moral sense upon the people". This is attributed to the Duke of Chou. On or about 1100 B.C. Tsai Chen defined the term "chong", here translated "moral sense", as the underlying principle of love, righteousness, reverence, wisdom, and confidence or faith. This "underlying principle" or "moral sense" is the will or "decree" of T'ien, here identified with Shang Ti. These fundamental virtues are thus traced back to what can only be considered as a supreme ethical source. This "moral sense" seems to involve the idea of an ethical bent linking all things together.

A somewhat significant inference may now be drawn. It is not infrequently stated that the Chinese worship nature. Is that true? In the sense that the Chinese have consistently and continuously worshipped nature considered materially it does not seem to be true. In the sense that they have thought of nature as embodying this ethical bent it may

158. Chu Hsi and His Masters, Bruce, pages 99, 100.

159. Doctrine of the Mean, Chapter XX, 18.

160. Chu Hsi and His Masters, Bruce, page 165.

be in a measure true. Whether or not some have worshipped nature as thus viewed and in the pantheistic sense is uncertain. The idea of a universe with an ethical bent at its heart, which seems to have been the Chinese idea, is not pure pantheism. It is fairly certain that the Chinese have not in general been pantheists as we understand that term. This ethical something to which we have referred seems to be transcendent in a way that precludes pantheism as the prevailing idea in Chinese philosophy. Perhaps *some* of the earlier Chinese thinkers were nearer a pantheistic conception than the later ones. But there is something operating in the universe that is not completely identified with it. It is a directive influence. It is not just the resultant of its converging forces. Even Chuang Tzu, great expositor of Taoism as he was, seems to have had this in mind,¹⁶¹ when he speaks of a "True Lord" (真宰) whose person and form is beyond human ken. (若有真宰而不特不知其朕可行己信而不見其形). The Chinese do not generally think of nature except in some way that suggests its ethical basis and bent. The fundamental concept is one of ethical unity and direction. The ultimate source of things is ethically good. The contrary Buddhist idea that things are unreal and hence fundamentally evil has never displaced this Chinese idea that they are fundamentally real and good.

Another step in this attempt to set forth briefly the leading ideals of the Chinese is now possible. This underlying entity whose chief characteristic is ethical is also affirmative and positive. It is more than a quiescent incomprehensible something. To show something of the later appreciation of this idea we may quote Chu Hsi who says, "It is the principle of inherent right present in all phenomena."¹⁶² This is also intimated by Lao Tzu. Chu Hsi is also quoted as saying, "the manifestation of the Tao is called Wen, i.e., religion, music and law."¹⁶³ This underlying something is thought of as an upswelling or manifestation in and through nature and the life of man. This is not only a later or comparatively modern idea. For Mencius says, "love, righteousness, reverence, and wisdom (four of the five cardinal virtues) are not infused into us from without. We are certainly furnished with them."¹⁶⁴ Again he says "He who exhausts his "sing" (mentality) knows his nature. Knowing his own nature he knows Heaven."¹⁶⁵ And Suzuki says that Chuang Tzu, an enthusiastic glorifier of Lao Tzu, "seems to think the Tao is present in every man."¹⁶⁶ Being sincere is the ethical bent of

161. Nan Hwa King, II, 2.

162. Chu Hsi and His Masters, Bruce, page 164.

163. Analects, Soothill, Chapter IX, V, page 422.

164. Works of Mencius, Book VI, Chapter I.

165. Works of Mencius, Book VII, Chapter VI, 7.

166. History of Chinese Philosophy Suzuki, page 37.

nature, so becoming sincere is the Tao or ethical mode of man.¹⁶⁷ The difference between T'ien, Heaven, as viewed ethically, and man is that while T'ien seems to be spoken of as "being" Tao, man is spoken of as "becoming" or attaining Tao.

This manifestation of the underlying something attains its highest form in love, which is at the same time the dominating principle in man's nature, and as we shall see in the next chapter the norm of human relationships. Man and the universe as manifesting this underlying unity are thought of in terms of love as their common and highest characteristic.

Two terms are commonly used for love: Jen (仁) and Ai (愛). Jen is most frequently used, particularly in the classics. Jen seems to be the primary concept. Ai is, however, frequently used in the classics and not infrequently as a definition of Jen. Confucius so uses it.¹⁶⁸ I would designate Jen as ethical love as over against a love based on close physical or family relationships, though Jen has, as we have seen, been at times mixed up with this. Ai is more like emotional affection or love based on a personal interest. If you love a person ethically you love him according to a value and purpose common to both. If you love him affectionately there is a personal element involved. As a matter of fact sometimes in the classics, and particularly in Chu Hsi, affectionate love (Ai) is thought of as a definition for ethical love (Jen) though there seems to be a distinction between the love principle as basic entity and the love-feeling in operation.¹⁶⁹ Chu Hsi thinks that in earlier times Jen was construed mainly in terms of affection. Later the emphasis went to the other extreme, and love tended to be an unemotionless or impersonal attitude. To quote Bruce's estimate of Chu Hsi's idea, "True love is the emotion love based upon an ethical foundation." But let this great expositor of Confucianism speak for himself. "Love is a principle in itself, and altruism is the work of self-mastery arrived at its goal. Therefore altruism (Jen) leads to love (Ai)."¹⁷⁰ And finally he maintains that love is centrifugal.¹⁷¹

In short the Chinese idea of Jen on its higher levels of definition and as embodying or being expressed in ethical affection is, it seems to me, practically similar to the Greek *ἀγάπη* as used in the New Testament. The biblical term is, however, more restricted in its use and meaning. It is with this ethical attitude of reverence or esteem that we are told to love our enemies, our neighbors and God. In the biblical term, therefore, the idea of indiscrimination stands out more exclusively than in the Chinese term Jen. Both Christian and Chinese writers (the later ones most clearly) think of this affectionate goodwill as the principal character-

167. Doctrine of Mean, Chapter VI, 18.

168. Analects, Book XII, Chapter XXII, II.

169. Chu Hsi and His Masters, Bruce, page 265.

170. Philosophy of Human Nature, Bruce, page 345.

171. Philosophy of Human Nature, Bruce, page 272.

istic of the entity underlying the known universe. While the Chinese do not, so far as I know, use the phrases, "Tao is love," or "T'ien is Love" or "Nature is Love" as the Christian uses the phrase "God is Love," yet, leaving out of consideration for the moment the question of personality in connection with this fundamental entity, the Chinese idea of this underlying "nature" as being primarily love is, it seems to me, practically equivalent to the Christian idea. The Chinese term "ai" corresponds somewhat to the Greek term *φιλεῖν*. It more definitely than *ἀγάπη* suggests the personal emotional attitude or personal affection. The distinction between these two Greek terms as used in the New Testament is, however, lost in the Chinese Bible as only one seems to be generally used that of "ai," suggesting more personal affection rather than the ethical attitude of esteem or appreciation.

In the case of both Chinese and Christian terms sex love is not included. This means that in itself the love being discussed is based on something other than an emotional or erotic interest in others growing out of a physical relationship only. There does not seem to be much difference between the Chinese and Christian ideas of love when both are viewed on their highest levels of exposition.

It should be kept in mind that while Chu Hsi undoubtedly added to the richness of the ideal of love as such he nevertheless maintains that the five cardinal virtues, an heritage from China's dim past, are summed up in love and that for this reason Confucius and Mencius "simply taught men to seek Love".¹⁷² The emphasis on altruistic affection is the same from very early time though the meaning of that "altruistic affection" grew with time.

It is thus seen that this underlying ethical entity according to a prevalent strain of Chinese thought, manifested itself in and through love. This love is spoken of as self-existent and as expressed through affection. Confucius makes this same point when he says that the meaning of Jen (仁) is to love (愛) man.¹⁷³ Little of what has been said about love can be traced back to the Tao Teh King. It is an accumulative heritage. It is most clear in Chu Hsi. But it seems to be clearly and logically a development of that fundamental ethical heart of the universe posited by Lao Tzu and assumed by other Chinese thinkers.

Some controversy as to whether or not this moral element is present in man and nature there has been of course. But the bent of the Chinese mind has expressed itself in the selection of and emphasis upon those books and writers which base their thoughts upon this foundation.

As to the range of its application there has also been divergence. This will be dealt with later. In the meantime we may note that Lao Tzu, Mo Tzu and Yen Yui, a disciple of Confucius, represent a school

172. *Philosophy of Human Nature*, Bruce, page 315.

173. *Analects*, XII, XXII.

of thought which sought to make its application commensurate with its cosmic significance. But the other school, including Confucius and some of his sources, succeeded in limiting its application to those who exhibited it in themselves and to those within restricted family relationships. Thus Jen came to suggest a love based on partiality, to which Lao Tzu seems to have objected and which Mo Tzu certainly opposed. Confucius seems at times to conceive of love as operating at its maximum within the circle of friends and relatives. Outside of that justice of a somewhat cold aspect should control human action. This is well illustrated in an incident quoted in the *Han Ying*.¹⁷⁴ This may be a legend but it is suggestive nevertheless. Confucius, so it is said, discussed, with some of his disciples, Lao Tzu's famous dictum on meeting enmity with kindness. The discussion here referred to contains more than the reference thereto recorded in the *Analects*.¹⁷⁵ Yen Yui said that he would be good to people when they were not good to him. This is evidently an echo of the *Tao Teh King*. Confucius said that Hui's (another name for Yen Yui) attitude was such as might be expected among "relatives and near connections". The incident is true to the attitude of the orthodox Confucian school of thought whether it be historically true or not.

The universe is, then, according to a prevalent strain in Chinese thought, built up on an ethical basis. The environment in which men find themselves is permeated by an active ethical bent. Albert Schweizer¹⁷⁶ says that our age lacks an ethical theory for the universe. May we not say that the Chinese sages have, to some extent, developed such an ethical theory of the universe? That it has been obscured through superstition, animism, illiteracy and inconclusive thinking on the part of some does not invalidate this point. Neither is its meaning weakened by reason of the fact that this ethical bent as thus posited at the heart of the universe has never been fully released in Chinese life. Neither Chinese nor Christian idealists have yet realized their ideals or exhausted their powers of idealization.

This ethical bent, which is, so to speak, also the ethical spring of the universe was expected to work most fully in human relationships. The original nature of man came from that in the universe and that from something primarily ethical. "Nature" in which man shares is in this sense ethically affirmative. And the view that man was born with the ability to be good became orthodox. It was vigorously challenged but not overthrown. And as a rule man was expected to exercise this ability to be good in relationship with his fellows and not in isolation or for a purely private end. It was here that Buddhism fell athwart Con-

174. *Sacred Books of the East*, Müller, Vol. XXXIX, page 92.

175. *Analects*, XIV, 36.

176. *The Decay and Restoration of Civilization*.

fucianism. Buddhism gained a hold. But it never ousted the prevailing belief in the original ethical bent of man. The orthodox Confucian school, on the other hand, did not make its inclusiveness sufficiently clear. Nevertheless, to let the original goodness of the universe work out in your conduct was looked on as a practical matter. To this practical matter the leading Chinese philosophers have given much more attention than to the problem of any unoriginated incomprehensibility. To love those in relationships with you is the chief duty of man.

That the ethical unity and bent in the universe is affirmative is suggested also in the idea that adjustment to it is the main thing to aim at. Lao Tzu suggests that inaction is necessary to secure its activity.¹⁷⁷ What does he mean? What else but that it will work spontaneously! It requires no urging on our part. In one place Lao Tzu says, indeed, that the Tao-law is spontaneous.¹⁷⁸ Thus, indeed, will also all known physical laws work if provided with the proper conditions. The Tao, with its ethical bent is, like material nature, self-acting. Man can only manipulate the conditions; he cannot provide the initial impulse. It is a positive mode of the ultimate, whether that be looked on as being or substance.

It seems to be assumed also by Lao Tzu that men should be ethically active. They are to do or be that which is spontaneous. Even adjustment to a spontaneous ethical bent calls for human action. To respond to enmity with virtue¹⁷⁹ calls for moral assertion against prevalent human tendencies. It calls also for self-control that in itself involves moral effort. Perhaps, physically speaking, this attitude is submissive and quiescent. But psychically speaking it calls for conquest and determination. Even to float down a stream calls for effort to get into the stream. Other Chinese thinkers do not offer us a state of ethical acquiescence either. Chu Hsi, as we have seen, speaks of love as operating away from itself. It is a self-existent and self-working impulse in the universe.

All the above is spiritual in its approach to the nature of the universe and man. That which is back of the universe is ethical and immaterial. It involves an ethical obligation and outlook for men that is significant.

"But", some one queries, "is the conception of the universe as primarily ethical after all religious?". It is religious in at least two senses. (1) It recognizes a universal ethical bent dominating the relationships of men to each other and their universe. (2) It involves a mystical relationship or attitude on the part of men to the ultimate Tao or Nature. This would be true even had no Chinese thinkers recognized that the entity back of all things is personal which we shall

177. Tao Teh King, Chapter 63:1.

178. Tao Teh King, 25, 5.

179. Tao Teh King, Chapter 63:2.

later try show is not true. This mystical attitude is quite evident in speculative Taoism. It receives waning emphasis in Confucianism as represented by its principal leaders. It wells up again with added force in the Sung philosophers.

Does Buddhism, in a sense a foreign religion, support the trend of above concepts? It may be said that it does and that in several ways. Buddhism lays great emphasis on moral law as pervading and dominating life and the system of things as known even though falsely known. Its underlying entity is also ethical. There is more than a hint on the part of some Buddhists that this underlying entity is manifested through men. Like Mencius, Chu Hsi, and others, Buddhism generally teaches that we find this moral principle in its reality within ourselves.¹⁸⁰ T'ai Hsü, a modern Buddhist, also, as has been shown, seems to suggest definitely this same idea.¹⁸¹

We find, then, a strain of Chinese thought, I think the prevailing one, which looks on the universe as primarily ethical. That which is back of things as known to men has a definite ethical bent which shows itself in the nature of the universe and of man. Back of matter is an entity whose chief quality is ethical love. Out of this fundamental ethical bent at the heart of the universe arises human obligations. The universe expresses something higher than economic interests as its dominant interest. Man lives in an ethical universe. With such a theory Christianity has no conflict.

180. Chu Hsi and His Masters, Bruce, page 162.

181. Chinese Recorder, May, 1926, page 354.

The Evolution of Devolution

A SYMPOSIUM

I. HOW TO DEVOLVE THE WORK ON THE CHINESE

BEFORE making any definite statements in regard to this widely discussed subject, the writer would like to sketch first what he understands to be the attitudes of foreigners and Chinese towards this important topic. From the psychological view point I see three different attitudes among our foreign friends. There are those who are working all the time for the hastening of the period of complete transference. They feel that they have come to China for this purpose, and they are trying hard to reach this goal. There are other missionaries who have the same feeling, but think that the way of reaching the goal is a gradual process. If there is anything or any organization ready for transference they are ready and glad to hand it over to the Chinese. There is also a third group of missionaries whose mind is somewhat

conservative and narrow-minded. They do not think the Chinese can take over the work, and they are not willing to yield their prestige as missionaries. They are but a minority. The majority of missionaries think that Christian work should be handed over to the Chinese as soon as the Chinese are ready for it.

Among Chinese Christians one finds different opinions in regard to this matter. There are some Chinese who think radically but rightly that Christian work should be handed over to the Chinese at an early date. There are some others who think Chinese leaders are not ready to take over the work, because there are not enough leaders and money to keep the work going. It is better, they say, to pursue a progressive policy, and thus discover how the whole work can be taken over in the future. There is still the third class of Chinese Christians who may be termed "lethargic Christians." They do not care whether missionaries turn the work over to the Chinese or not. They think they are hired by foreigners and they have the right to get their salary. It is not their business to talk about transfer. In spite of such a variety of opinions, the hope persists that Christian work be turned over to the Chinese in time.

Putting this subject on the rational basis, there is no question but that the problem of handing over Christian work depends mainly on the development of the Chinese church itself. Those who are interested in the future development of the Chinese church can easily realize the necessity of the complete transfer of Christian work. This is the ideal of Christian work in China. On the part of missionaries, every effort should be directed towards this goal; and on the part of the Chinese, every means should be taken to equip themselves for such responsibility. However, this matter involves several essential factors which should be carefully considered.

There is no need so urgent as the need for Chinese leaders at the present time. It comforts me a great deal to see so many of our Chinese brothers well trained and equipped for Christian work in this country. There are some places in this country where the churches are well staffed with Chinese leaders. At such places the work should be turned over to the Chinese without delay. There are also places where with only a little more than half the needed number of Chinese leaders the work should likewise be turned over. I am ashamed to say that in Szechwan we are in neither first nor second class, but in the third. We cannot cover the whole field with trained and trustworthy leaders, nor can we get more than half the number of leaders needed to take over the work. We are for several reasons in imperative need of real leaders. First, we are not training many first class leaders. Some of them do not finish their work in school before they are sent out for work; they have very little chance to resume their training. A second reason is the poor choice of students. There are students who have the possibility of becoming

real leaders, but they are far from being given the opportunity for full training. The circumstances and relations between foreigners and Chinese are two other reasons. But even in spite of these facts there is the possibility of turning over the work. Let the Chinese manage their own affairs and give them full opportunity to develop themselves in and for it. Missionaries may stand by their side to give advice and aid.

Where there is an able person there is money. Places which have leaders have money to support the church. Let us take, for instance, the Baptist Church in Canton. They have men and money. Now they have gained the right to manage their church business. But for all churches to be fully supported by Chinese money is out of the question. These churches which are half-supported by Chinese should be given the right of full self-management. Even those churches which have one-third support should be given this privilege for their encouragement. All the money from foreign sources should be given directly to the Chinese churches. In this connection there is the control of church property. At the time of transfer the whole property should be handed over to the Chinese. Even the residences should be given voluntarily to them. They have been given freely for the use of missionaries, so they should be given freely to the Chinese by the missionaries. But there should be one condition, that the property be used only for the purpose of church work.

The possibility of church members or communicants supporting the church is a further argument. It was a great pleasure for me to see so many faithful and enthusiastic Christians during my trip down river one year ago. They are helping their churches with their best effort. Those churches ought to be given the right to look after their own church business. One may not find this true in every church, but I believe that most of the churches have enough church members to take care of themselves. As time goes on they realize more and more their obligation towards the church. There will not be any difficulty in finding a group of members who are earnest and zealous in church work, and who would like to serve on a board of trustees.

Nevertheless, under the conditions now prevailing in this country, we are facing this difficulty in connection with church property. The situation in other parts of the country may differ from that in West China. Here we feel keenly it will be a great problem for any of us to handle. Suppose missionaries turn over all properties to the Chinese. Are we able to keep them from loss or too heavy taxes? Just now they are safe under the protection of treaties. It is right to abolish all unjust treaties, but how are we, as Christians, going to attack this problem after missionaries withdraw their hands? Shall we appeal to the central government for protective statutes? Where is the central government? Do we have a real, strong, central government, whose order will be obeyed

by any of the provinces? If not, we shall have to pay taxes. I believe churches should pay taxes, but we cannot trust unreliable and avaricious governors and generals in this matter. The provincial government changes so often that one after another taxes the church. There is no end. The church might have to sell the property to pay the taxes.

Often certain organizations may be helpful in such a matter. Of course each church would have its own board of trustees to look after its own affairs, but occasionally it is necessary to have a bigger organization. It might be well to have a provincial organization, something like a Provincial Christian Council, whose duty would be to help local churches in various matters. It could provide leaders to fill vacant places, and use its influence to deal with the government, as well as make suggestions in church finance. A national organization could co-ordinate the provincial ones. These organizations would not interfere with the local churches in their policies or beliefs, but merely act as advisers. I believe that through such organizations the Chinese churches will one day come together as a united Chinese church.

Let us all concentrate all our attention on hastening the time of a complete transfer. This does not mean that the Chinese will separate from the missionaries. The more independent they are the more they need the missionaries' help. Nor does it mean cutting the relationship between Chinese churches and the Boards. Their help will still be indispensable to us.

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II. EQUAL CO-OPERATION THE PRESENT GOAL

The first remark I make is that conditions vary enormously in different parts of this vast field and the process of leadership passing from the mission to Chinese church varies greatly, making a common policy extremely difficult, if not impossible. Many of us feel that you and others in Shanghai and a few favoured big centres have an altogether exaggerated estimate of the strength of the Chinese church in China. It is little good counting heads in such a matter. Mere numbers of church members count for little and are terribly misleading. The number of real leaders is as yet a comparatively small one, but very vocal and insistent and naturally figures largely in conferences like the "Mott" gathering (January, 1926), but any one who has lived long in the interior in close touch with the actual Christian church knows what a large discount has to be taken off the impression made at such meetings, implying as they do a greater independence and readiness to assume responsibility than corresponds with fact. That there are leaders of force I, who have helped to train many of such, would be the last to deny. But these com-

paratively few outstanding men are a long way ahead of the mass for whom they speak. The lay element in the church, as I know it, lags woefully behind. One must unflinchingly face this fact, however discouraging. Here in North China we have a relatively large church membership, but almost entirely rural—simple peasants without much outlook. In Shantung with difficulty they give a meagre support to pastors, but the best and most forceful of these pastors drop out fast and find wider spheres and more tolerable conditions elsewhere, generally in foreign mission employ, supported by western funds. These are, if I mistake not, the very men who talk most about an indigenous church. It is the same, if not worse in India, where the educated Christians are found not in the service and under the support of the Indian church but supported like the foreign missionary out of funds given by western churches. Our own mission in Shantung has long advocated and worked loyally for self-support and attained it, but at the cost of many other things. The Baptist church here is quite independent, both in its finances and in its government, of foreign control and has been so for many years. But its best sons are drawn off more and more to outside missions, who pay double and treble what the church that trained them can offer. In our Baptist Church Union the missionaries are only invited by courtesy and the Chinese are free to do as they like. In the evangelistic and school work, and in religious education, the funds and policy and control are managed by joint committees, in which the missionaries and Chinese have an equal voice, though nearly all the funds come from England.

I do not see that at present we can do anything to accelerate the process of transition. Many may hold we have gone too fast as it is.

The handing over of valuable mission property to the Chinese will present very great difficulties, for nearly everything Chinese handle goes rapidly down. Look, for instance, at the Shantung railway and at Tsingtau, which have both deteriorated grievously and lamentably since the Chinese got control. As far as candid observation goes, the Chinese have an inherent bent for neglecting proper upkeep and maintenance of anything and everything that comes into their hands. Look at the disreputable condition of yamens and temples and public buildings. Has the church a much better conscience in these matters? I doubt it, and could give instances.

In our mission (English Baptist) no Chinese are working *under* the foreigner. We work as brothers in co-operation, but this is very different from handing over complete control to a largely illiterate and ignorant church and working under—i.e. at the dictation of—the Chinese. In my opinion it would not be a bad thing for the real growth of the Chinese Church if foreign money subventions were to largely decrease and they were thereby forced more on their own resources. It is a

common and just observation that the Chinese generally paid more in one form and another to the support of their old religions than they do for Christianity, and as long as they see such huge sums coming from abroad, need we wonder at this?

I think an appeal to history will show that no churches really became strong and truly indigenous while they depended on money coming from other lands. I do not believe the Chinese church can be truly indigenous till the last foreigner and the last foreign dollar are withdrawn. That day is still far off but we are moving towards it. But we must not be impatient or try to force or rush the pace—or more harm will be done than good. In some parts of our own China field, where mission work has gone on for nearly half a century, they have still no pastor supported by the Chinese church and have to look outside their own borders for all their workers. I am out for all I am worth for making the missionary unnecessary in China as soon as possible and in Shantung we can legitimately point to a considerable progress along these lines. At the same time we must not blink facts or imagine we are as near the goal as some would have us believe. In South China, where the church is older and richer, they seem to have reached a further stage of development but we cannot generalise from a few picked specimens. We must just possess our souls in patience and maintain a sympathetic brotherly attitude. The wild talk about missionaries lording it over the Chinese church is beside the mark. One has of course known of a few autocratic and overbearing individuals, but these have generally come to grief, and are, I am convinced, quite the exception. The temptation and the tendency now-a-days are all in the other direction—viz. to yield position and power and control to the Chinese before they are ready for it and this leads to weakness and disillusion. I welcome the trend towards Chinese leadership. When it is there, it will come. There is a danger in a too facile assumption that we can artificially hurry what must at best be a slow growth. Let us foster the process all we can by all means.

E. W. BURT, Tsingchowfu, Shantung.

(To be continued.)

In Remembrance

Aline Rodd Stuart

MRS. Aline Rodd Stuart, wife of Dr. J. Leighton Stuart, President of Yenching University, died in the P.U.M.C. Hospital, June 5. Her death, which was caused by heart disease, had been expected hourly for several weeks, but she had evinced a determination to live until after the university commencement on May 29. Her health had been very poor for many years. Burial was in the new University cemetery at Haitien, her grave being the first on the beautiful piece of uplands facing the Western Hills.

Mrs. Stuart's only child, a son, is at present a college student in America, but her sister, Mrs. Lacy Moffett of Kiangyin, Kiangsu, arrived in Peking before she died. The sisters were married on the same day to two college chums and the four sailed together for China as missionaries of the Southern Presbyterian Church. Dr. and Mrs. Stuart lived first at his birthplace, Hangchow, where his father and mother are now buried. Afterwards they lived for a term of years in Nanking, removing in 1920 to Peking when Dr. Stuart was elected president of Yenching. Mrs. Stuart was born in New Orleans in 1879.

Our Book Table

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.—Edited by FENNELL P. TURNER AND FRANK KNIGHT SANDERS. 25 Madison Avenue, New York. \$1.25 Gold.

This volume gives an airplane view of world missions, in which details are of necessity merged into general aspects. The general aspect that stands out is that missionary activities are being recentered and that missionary administrators are seeking new motives and new methods while still endeavoring to refocus the whole enterprise on its prime, though not always dominant objective, the setting up of a personal relationship to God through Christ. Like many other modern conferences this one was practically resolutionless. And yet it is quite evident that Christian leaders are being forced to rethink their approach. Two forces are helping to bring this about. First the younger generation among Western Christians as represented in such gatherings as that at Evanston is in a creative mood. The old solutions and the old attitudes no longer grip. Second there is the pressure of Christian opinion in Oriental lands. The attitudes, methods and centralization of authority which were almost inevitable when Christian effort and interest were rooted only in Western lands do not work now that active and self-conscious groups of Christians are found in all lands and when Christianity is actually inter-racial. Now as a matter of fact this double pressure is coming mainly from the younger generation of Christians. To that extent the world Christian Movement is now attempting to meet the

aspirations of a Christian youth movement. This report does not quite put the situation this way though it is a fair inference from what is said. Now when one asks whether or not there was a centralizing tendency in this resolutionless conference as a result of this double pressure the mind focuses on the fact that the speeches and reports show a decided move in the direction of recrystallizing the thought of the Christian Movement. The thought of the conference was generally speaking above denominational and even national interests. One speech, however, which dealt with the relation of Japan and the United States, was somewhat tinged with invidiousness when it mentioned China and China missionaries. In general the speakers tried to refocus the missionary enterprise on the personality and purpose of Christ. Dr. George W. Richards, president of the Theological Seminary of the Reformed Church in the United States, said that fundamentalists and modernists might well stand together for "the spiritual values of personality." "These values . . . find their supreme and ultimate expression in Jesus Christ, crucified, risen and glorified." Such a recrystallization of Christian thought around Christ will produce that creative mood that alone will enable Christians to find the new solutions, demanded for the carrying out of the old Commission. Many other worthwhile notes were struck. Much of the information contained in this volume is useful as enabling Christian workers in China to compare their work and achievements with those in other lands and by other people. But the most encouraging thing about the conference is the fact that the new Oriental Christian aspirations which are making themselves felt in the Occident are driving Occidental Christians to revalue their work in the light of the unity of humanity and to rediscover the significance of Christ for the whole world.

THE LEGENDS OF SMOKEOVER. By L. P. JACKS, Editor of the "Hibbert Journal." Hodder and Stoughton, London. Crown 8vo. pp.324. Price 7/6 net

Dr. Jacks is a theologian, a philosopher, a sociologist; and he is all of these things at once—and Seer as well when he becomes a story writer. The scene of this book, already in its fifth edition, is laid in Smokeover, which might well be any industrial town in the Western world, with its leisured few and its toiling many, the latter engaged in uncongenial tasks and therefore desiring the maximum of reward for the minimum of work. The seemingly peaceful industries of the town were convertible with the utmost ease to serve the purposes of war, while its population was already divided in the exact proportions needed for the supply of officers and privates respectively. In this town there were, living separately, five truly great souls: an idealist-gambler; his wife who was the personification of Beauty, both physical and spiritual; a philanthropic-capitalist of Quaker descent; a philosopher-soldier who is both an L.L.D. and a V.C.; and another woman, the real heroine of the story, who is a practical mystic. By sheer spiritual affinity these five people are in time drawn together around the common idea that the whole conception of politics, of governing and being governed, is a false exaltation of a "means" into the place which should be reserved for "ends." They insist that education should come first in the scheme of things and that both politics and economics should be subordinated to it. *The government should become a department of education, not vice versa.* This is a conception which will probably be endorsed by many Chinese educationalists.

E. F. B. S.

PATRIOTISM IS NOT ENOUGH. By JOHN HAYNES HOLMES. *Greenberg, Publisher, Inc., New York City.* \$2.00 197 pages.

"This I would say, standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone." So spoke Edith Cavell, the heroic and internationally-minded English nurse as she was going to her death. A monument has been erected in England to her glorious memory. Does the inscription upon it bear her final words, so significant and so sublime? No. "For God and Country" is the discreet substitute chosen by the committee in charge. A splendid example here of the common attitude of mind which, because of its unwillingness to face unconventional truths, predicates the immanent suicide of mankind. For false patriotism bids fair to destroy humanity within two generations. It will do so unless by some miracle the truths which Dr. Holmes presents so convincingly in this book are given a fair hearing.

The author shows that true patriotism, "love of country fulfilling itself in loyalty to the ideals for which the country stands," as he defines it, would be a blessing, but that this love of country must be clearly differentiated from blind allegiance to the country's government. It is this unreasoning, immoral surrender of body, mind, and conscience to the state which constitutes the factor in the current brand of patriotism which must be eradicated if civilization is not to perish. The writer proves that uncritical allegiance to anything less than an absolute loyalty may issue in fearsome consequences to universal values. He shows how the well-known 100% variety of patriot, with his slogan "My Country right or wrong," oftentimes sincerely convinced that he serves his country, entirely betrays its best interests. Resting for his authority upon the American Constitution and upon the inaugural utterances of a true American patriot, Abraham Lincoln, the writer urges that true citizens should refuse support to any government when it insists upon a course of action which is calculated to sully the best ideals of the nation. "My Country right or wrong" which the World War proved to be the real religion of the bulk of the citizenry of modern states, is immoral and poisonous. Like the "My City right or wrong" of ancient Greece it serves to arrest and make more painful the processes of evolution in an inevitably changing world. It is the religion of the day, a religion which menaces the world because it makes enemies of those who should be friends, causing members of the human family to destroy separately rather than create collectively. There are many good people who are horrified at the implications entailed in the ultranationalism of to-day, with its religion of false patriotism, who yet see no way out. This book, after analysing the problem, speaks an encouraging word to just such people, for it shows how they may begin to work toward the fundamental solution of the problem.

Dr. Holmes was one of the very few American religious leaders who, from the beginning of the World War to the end, kept his spirit untarnished by the miasma of falsehood and hatred which swept even the sanest and most sincere of Christians into the maelstrom. He has won the right to speak on a momentous and pressing matter and he does it well. Those who would face stark reality, in the hope that the human family may be saved thereby from annihilation in future war, should read and ponder his momentous appeal.

H. L. K.

EVOLUTION AND CREATION. By SIR OLIVER LODGE. *Hodder and Stoughton, London.*
144 pages.

A great scientist and a devoutly religious man seeks in this book to prove that "there is no essential opposition between Creation and Evolution—that one is the method of the other." Believing that "Life produces itself, in its various forms, by a process of evolution and by no special act of creation" the author is convinced that "far from excluding God and the Spiritual world our present outlook—in moments of insight—leaves room for little else. We are impressed with the constant activity of some beneficent Power."

The genuine tolerance of the writer towards religious people who feel called upon to repudiate the evolutionary theory of life is most attractive. Although he feels that those who are legislating in the southern states in America against the teaching of the evolutionary theory are wrong, he writes "There is always some justification for any human action which is well intentioned and sincere, however mistaken it may be. We are all of us constantly making mistakes. Infallibility has not been granted to man. We have to make our way among pitfalls and obstacles, to make progress slowly and with difficulty, and gradually to learn what is true by finding out what is false: never learning the whole truth (for that we could not comprehend) but making our way toward the truth in a blundering but persevering manner." "It is so easy to take one side of a controversy, to regard that as completely right, and the other hopelessly and completely wrong."

Sir Oliver holds that the general theory of evolution is a discovery of hope. "The whole creation works together towards some great end, and happy are those who realize effectively that they can be co-operative agents, even to a small degree, in the mighty process . . . In the beginning, we are told, God created the heavens and the earth. In the end—with the assistance of the free beings whom by gradual evolution He has slowly brought into existence—shall He not create, yea He is already in process of creating, a new heaven and a new earth, a brotherhood of man, wherein dwelleth righteousness."

The average reader is likely to find some difficulty in assimilating all the technical scientific data presented by the author in support of his position, but nevertheless the book can be recommended to all those who are interested in the problem of determining how God works.

H. L. K.

WHAT IS CIVILIZATION? *Duffield and Co., New York. Gold \$2.50.*

This book does not answer the question in its title? The nearest attempt at a definition of civilization is in the introduction by Hendrik Willem Van Loon who after stating what it is not says it is essentially a question of the inner spirit. We cannot tell whether the writers of the various chapters accept this definition or not. Mr. Chi-Fung Liu, who gives the answers for China, comes nearest to it. For him Chinese civilization is summed up in the minds of the Chinese philosophers who "created . . . democracy, cosmopolitanism, pacifism, a fair distribution of wealth, and above all, freedom." Its essence is in its "quality of pervasive humaneness." Those are all certainly qualities of the spirit. We are left quite disillusioned about Egypt which seems to have left little behind except huge monuments. India is characterized by an age-long search for God. Africa reveals its spirit in beauty of folk lore, sculpture and music. The age of

Pericles is highly exalted. Its chief clue is "voluntary allegiance to the everlasting laws of beauty." The Middle Ages are revealed to be not as dark as usually painted. The essence of Mediaeval civilization is given as "sense of balance of life and the determining of true values in their proper order." Ancient America is judged by its economic gifts to mankind. Beside the spiritual aspirations of China, Africa, the Middle Ages and Greece modern America comes out with a civilization that is tawdry and hollow. Bad manners and the "Gospel of Hustle" appear to be the chief characteristics of this adolescent democracy. One wonders why no reference is made to its exploitation of natural energy. This is in strange contrast to what seems to be the average man's estimation of American civilization. "There is only one first-class civilization in the world to-day. It is right here in the United States and the Dominion of Canada. Europe's is hardly second class, and Asia's is about fourth-to sixth-class." This remarkable megalomaniac affirmation is taken from the *Ladies Home Journal*, August, 1923 by H. F. MacNair and quoted in the *China Weekly Review* of July, 10, 1926. This sentiment when used by a lecturer in the United States was most enthusiastically applauded. In connection with a resumé of progress in the United States during the last fifty years a writer in the *World's Work* for July, 1926, page 308 says, "A good working definition of civilization is the art of living together comfortably in large numbers." This he evidently thinks is true of life in the United States. It is, however, a matter of external comfort rather than of the inner spirit. All this is rather baffling. It makes American civilization a compound of self-esteem, speed and social comfort with the minimum expenditure of courtesy. That is rather disconcerting for the country which sends more missionaries to China than any other. But perhaps the United States is not old enough to have a civilization of its own. Like all adolescents it is interested in mere activities and has not yet begun to think through or live up to the implications of the inner spirit. Ramsay Tarquair effectually disposes—to himself at least—of the notion that women are equal to men. As he utilizes history they are inferior. They have not risen in art and other things because they are not built that way. Outside of their social qualities and their practicality and powers of organization they do not figure in making civilization as it is. Mr. Tarquair is a Canadian. Perhaps some of the women will retort that the unsatisfactory chapter on American civilization is due to the fact that it is so much the product of the men. It is quite evident that no land has yet solved the problem of producing a civilization that reproduces the best of the dreams of its thinkers. There is something left for all civilizations to do together.

A JOY RIDE THROUGH CHINA FOR THE N.A.C. By CORA E. SIMPSON, R.N., Kwang Hsueh Publishing House, Shanghai, Size 7½ by 5¼.

This charming book is both instructive and interesting. The materials therein were taken from the author's diary and thus enable us to see the entire movement in a series of vivid scenes. Those who are anxious to know the history of the Nurses' Association of China may find in this book what they cannot find elsewhere. At present there are more than one hundred nursing schools in China registered under the Nurses' Association of China. A list of these schools is appended in the book.

Our indebtedness to the author both for her most valuable service to patients and the production of this record to the reading public is profound.

Z. K. Z.

THE CHRISTIAN CONVICTION. By CLELAND BOYD MCAFEE of McCormick Theological Seminary. The Macmillan Company, New York. Crown 8vo. Price G.\$2.00. 211 Pages.

This volume comprises the first of a series of lectures delivered under the Joseph Cook Foundation which was established to enable Western lecturers to visit Eastern lands for the purpose of explaining the Christian Faith. The lectures which deal with the essentials of the Christian Conviction, are marked by ripe scholarship, a dignified and readable style, a sweet reasonableness of temper and a broad catholicity of spirit. They are intended to be an apologetic and as such are both powerful and sane. They are addressed to the thoughtful non-Christian, who is invited to consider whether he will not find in the Christian faith "a final and sufficient religion" and one could hardly think of anything more suitable for placing in the hands of an educated and fairminded seeker after truth. If there is any chance of securing a reading public, this book should be translated into Chinese and it might also be used as a text book in theological colleges.

E. F. B.-S.

EDUCATION FOR PEACE. Issued by the Foreign Missions Conference of North America. 25 Madison Avenue. New York City. Pp 82. 9 inches by six.

Those who are most opposed to the intrusion of religion into the realm of politics will hardly question that the peace of the world is a problem in which the Christian Church is vitally interested. In this pamphlet are gathered together 139 quotations of varying length from numerous well-known modern writers of different schools, showing the great volume of the best thought of our time that is being focussed upon this subject. The editors of this symposium, which is a mass of facts and opinions, do not urge the extreme pacifist view, but desire to direct discussion against the *causes* of war, especially those that arise through faulty education, and they are convinced that Christianity is the ultimate solution of the problem of war.

E. F. B.-S.

THE CALL AND THE ANSWER. *The Annual Report of the C.M.S. for 1926.* By PHYLLIS L. GARLICK. Church Missionary Society, Salisbury Square, London, E.C., 4. Crown 8vo. Pp. 122. Price 1/-.

A Missionary Report which is "issued gratuitously to some 50,000 supporters of the Society" has little or no chance of being read and so the C. M. S. is paying some attention to the psychology of publishing and for the first time is charging one shilling for this volume and is issuing it in a size, shape and colour that will help to secure readers. One would venture the suggestion that the unusual form of this report, which is adopted to mark the year of "The World Call to the Church of England" should be continued, in the future. While the report surveys all the fields in which the C. M. S. is working, including Japan, China, India, Africa, Palestine and Persia, there is nothing scrappy about it; the style is consistent throughout and a very apt use is made of the metaphor of light which runs through the narrative. If the information regarding the countries we do not know is as reliable as that regarding China, then this is a very illuminating volume. It has six maps showing episcopal dioceses and spheres of C.M.S. work.

E. F. B.-S.

THE HIGHWAYS OF THE HEART. By Rev. GEORGE H. MORRISON, D.D. Hodder and Stoughton, London. Crown 8vo. Pp. 268. Price 6/- net.

When the late Dr. J. H. Jowett relinquished the writing of the devotional article which had for long been a feature of the fourth page of the "British Weekly," that task was entrusted to Dr. Morrison and in this volume we have sixty of the short meditations which made up that column. The articles, which contain the essence of sermons preached to the congregation of Wellington Church, Glasgow, do not constitute a series, as each is complete in itself and they are based upon passages which cover the whole range of Holy Writ. They are marked by a ripe scholarship, which however, is never obtruded; by a felicity of style which always results in the deft choice of the right word and phrase; and by the deep insight of one who knows both the human heart and the Divine Gospel for which it is yearning. It would be impossible to read one of these brief chapters on each of the days of the next two months without spiritual enrichment and uplift.

E. F. B.-S.

FIRST STEPS TO PARNASSUS. W. E. WILLIAMS. Hodder and Stoughton. 3/6 net.

An introduction to the technical elements of poetry.

Correspondence

"Extrality and Allied Subjects."

To the Editor of

The Chinese Recorder.

DEAR SIR:—I read much later than I usually do the May number of the RECORDER and was interested in the article by Mr. Scoles on "Extrality and Allied Subjects".

I disagree with a large part of what Mr. Scoles says but I do not wish to talk about that but merely to defend my age and class.

I am not an educational missionary though I have done some educational work. I do not live in a treaty port though my home is on the Yangtse River. I have been in China thirty-one years. I think Mr. Scoles and I came out in the same year.

Mr. Scoles says he doesn't know anyone who has been in China thirty years who favours the

abolition of extrality. Now his memory is short. He and I had a discussion on this subject two years ago in Kuling and I haven't changed my opinion since then except to make it a little more pronounced.

I wish therefore, as I say, to defend my age and class. There are a good many of us older missionaries who have not changed to the state of conservatism where we find it impossible to embrace new ideas and I think somebody ought to say so.

I may also mention that the effect of the abolition of extrality seems to be a subject which has not been fully explored. By ceasing to be extraterritorial one does not cease to be a citizen of one's native country.

I think that as vigorous a protest would probably be raised in the case of the murder of a foreigner in China if extraterritoriality were

abolished as it would under present conditions.

I think our protection would probably be about the same. In some ways I wish this wasn't so but it undoubtedly is and we might as well face the fact and not think that by giving up extrality and other special privileges we give up all the rights of citizens in our own countries.

Yours respectfully,

D. T. HUNTINGTON.

July 15th, 1926.

"The Toleration Clauses."

To the Editor of

The Chinese Recorder.

DEAR SIR:—I am no lawyer, but the argument of Dr. John C. Ferguson in his article (June, 1926, CHINESE RECORDER) on the toleration clauses seems to be on the face of it fallacious. If up to the Revolution the only place in Chinese law in which toleration of Christianity was laid down was in the 1858 Treaties then any appeal against infringement of that toleration could only be to those treaties and Dr. Ferguson's condemnation of missionaries is unjust. If there was in law no proper appeal to them then there was no such thing as legal toleration of Christianity until the Revolution, and Dr. Ferguson's compliment to China at the end of his article does not hold good.

Dr. Ferguson joins in what is now the popular clamour against missionaries, forgetting the atmosphere of pre-revolution days. When I went to China in 1910 I found my seniors in the mission at Swatow very strongly opposed to taking cases to the Consul and nothing more threatened our good relations with our Chinese brethren than our extreme reluctance ever to intervene. Going up and down the churches I

have found instances of prolonged hostility to missionaries because someone has refused to take up a case; and I have had a member stay away from communion because I refused to send my card to aid him in a civil action.

Dr. Ferguson (is he quite tolerant?) advocates a black list of every missionary "who requests the aid of a Consul or Minister of his country in . . . carrying on his work in China." This of course is outlawry. I have always had it impressed on me that no foreigner has any right to go to a Chinese court without permission of his consul; he has no standing in Chinese law, (though he may have an irregular prestige which would win his case for him—surely a thing to be deprecated). He cannot even enter China without being registered at a consulate and there is no legal way of "contracting out." Is it not his duty rather to do all in his power to encourage his government to make new agreements with China as to the status of foreigners than to outlaw himself and incur the penalties attached to that action?

Those who so rigorously—though doubtless rightly—deprecate intervention on behalf of a persecuted convert seem to me often to be giving expression to an essentially Western rather than a Chinese point of view. In China there has hitherto been no such thing as an individual status in society. Every man has his clan—large or small—behind him; and generally speaking the size of the clan is of more importance than the justice of the cause. Most converts were for a time at least cut off from the sympathy and aid of the clan; it was often the clan itself which persecuted. It was inevitable that they should turn to the new clan, the society of the Church, for support. In earlier days the man of most influence in that society was the mis-

sionary. He is quickly ceasing to be so now—so much so that the problem as to how far the Chinese Church should stand behind its members in law suits is more vital than how far the missionary should intervene. In those days however *from the Chinese point of view* there was an inevitable tendency to call in foreign aid, and this could not but react on the missionary. The more sympathetic he was, and the more Chinese he became in outlook and feeling, the more likely he was to feel the pull of the pathetic appeal made to him; and, when he refused, the more keenly he felt the charge that he had no "love" for the people.

Yours truly,

T. W. DOUGLAS JAMES.

75 Cardigan Road, Bridlington.

"Compulsion in Religious Education."

To the Editor of

The Chinese Recorder.

DEAR SIR:—The editorial in the May RECORDER on so-called "Compulsion in Religious Education" will undoubtedly stimulate much thought along this line. The word "compulsion," however, is an unfortunate term, and originated with the enemies of Christian schools. Is there a school prospectus published in China that states that all students are compelled to take Bible, or that Bible is a compulsory course? Do they not merely announce Bible courses as a part of the curriculum with other required courses, such as mathematics, history, etc.? The impression left on one's mind after reading articles constantly using the word "compulsion," "compulsory," "coerced," etc., is that of an unfortunate student who is compelled to take a Bible course by being placed in a chair, hands firmly bound, head

tied back, jaws pried open, mouth gag pushed in place, stomach tube run in, and then the teacher proceeds to fill the victim with Holy Writ. "Compulsion is a cloud that chills." But is it fair to use terms that so misrepresent?

Most Christian schools "require" Bible as they do other important subjects and this is the term that should be used in discussing the subject of making the Bible a required or elective course. The purpose of Christian schools should be to educate the children of Christians, therefore parents would naturally expect Bible to be a part of the curriculum as much as they would any other subject. Of course children from non-Christian homes come to Christian schools, but as this is their choice and there is nothing compulsory about their coming, is it fair for them to say after they have entered the school knowing the requirements, that they are compelled to take Bible when there are numerous other schools, private and government, that they may attend where no Bible is taught. The purpose of a Christian school is to give a full, well balanced course of study that would fit any child for the moral and intellectual problems of life. Should it make morals second to intelligence? If all other courses are made elective with Bible, it wouldn't be necessary to insist on keeping Bible a required course. It is true that the tendency to-day is against anything required, but is it fair to the generation to come to allow a child to elect what he shall study? Must he not be expected to depend on his instructors for arranging for what they consider essential, and because they are essential they are required. Can you put Bible among the non-essentials?

Now wouldn't it be better for us to spend more time in making our presence on the faculty of a Christian school a matter of election for

the Chinese rather than to put the Bible in the elective class, and work harder at eliminating the idea that is in the heads of too many missionaries that they are indispensable and could not be replaced to advantage by a Chinese brother?

I heartily agree with the article by Dr. Frank W. Lee in the same RECORDER, and there is one sentence in it which I would like to re-emphasize. It reads as follows: "When the Christian schools are managed and controlled by Chinese,

much of the present opposition to them will be modified." Now, isn't it about time for an editorial on "Compulsion in Religious Education" emphasizing the numbers of foreign teachers from whom the Chinese are "compelled" to take their instruction?

Sincerely,

E. J. M. DICKSON.

Lo Ting, South China.

July 22, 1926.

Conventions and Summer Conferences

Some Impressions of the Tenth National Convention of the Y. M. C. A's. of China, Tsinan, August 4-10, 1926

EUGENE E. BARNETT.

The Tenth National Convention of the Young Men's Christian Associations closed last night. For the past week 360 men—the most widely representative body of Chinese Christians which comes periodically together—have been in attendance on this triennial gathering. To-day Tsinan is astir with departing delegates. A large proportion of them will spend to-morrow climbing Taishan, for five thousand years China's most sacred mountain. A smaller number may continue their pilgrimage next day to Chufu nearby to visit the grave of Confucius. These two spots have made Shantung the "sacred province" of China. To the delegates who have been meeting here the past week one feels sure that the Convention just closed has helped to continue and enhance the "sacred traditions" of this province. No preceding Convention of

our Movement in China has gone so deep in its program and spirit.

It has been a difficult time to convene a national gathering of this sort. Many Associations have been in deep water financially on account of the terrible economic conditions prevailing everywhere. Anxieties due to political and military disorder have discouraged travel. Travel conditions have been unpleasant and uncertain. For months preceding the Convention the railway over which most of the delegates should reach Tsinan has been in the hands of the military and closed to regular passenger travel. Almost on the eve of the Convention it looked as if the gathering would have to be postponed or at least transferred at the last moment to some other city. Three weeks before the actual date of the Convention, however, this line suddenly re-opened to traffic and over it there came into Tsinan on August 4th a special train bearing delegates from south and central China. One-third of the delegates have represented our forty-two city Associations, the remaining two-thirds representing our two hundred student Associations. Even the

most distant Associations—in Chengtu, Chungking, Yunnan, Canton, Kirin, Antung—have had delegates. Chengtu has had a delegation of six men whose attendance on the Convention will cost them two months of hard travel by train, steamer and sedan chair.

The Convention has met this time in the summer out of special consideration for the student delegates, as this year marks the fortieth anniversary of the first student Associations organized in China. The evening session commemorating this anniversary was an impressive occasion. Prof. Chen Muh-jen, first president of the first student Y. M. C. A., organized in the Anglo-Chinese College, Foochow, was present and spoke. At the close of his address he distributed a souvenir fan to each delegate, on one side of which was a picture of the birth-place of the first Association and on the other a brief historical account of the event. (The weather has been swelteringly hot and the fans were received with enthusiastic appreciation!) Pastor Ting Li-mei, founder of the Student Volunteer Movement, followed with an address of deep spiritual power. After him came Mr. K. S. Wang, a student, in an address which made one feel that the rich traditions represented by the two first speakers were in good keeping. On this evening greetings were presented to the Convention from sister Movements in China and in other countries. The greetings of the Japanese Associations were brought by a delegation of six students. (One of the finest features of the Convention was the presence of these students and the many courtesies extended to them by their Chinese hosts.) Striking also was the message which came from India, a long and moving letter expressive of the spiritual solidarity which is beginning to

unite the Christians of China and India. There was too a message from the American Associations with which the China Movement is bound by its longest and most intimate ties. A cablegram also came from the World's Y. M. C. A. Conference in session at the time in Helsingfors, Finland. This message and the fact that nearly twenty Chinese delegates are attending the Helsingfors gathering bore striking testimony to the spiritual fellowship which the China Movement maintains with the rest of the world.

Dr. Chang Po-ling, president of Nankai University, was elected chairman of the Convention. Mr. Sung Hui-wu, president of the Tsinan Y. M. C. A. and chairman of the Shantung Provincial Assembly, and Mr. Tsao Liang, a student of Yenching University, served as vice-chairmen. In his opening address Dr. Chang sketched the conditions and the mood under which we gathered in this Convention in contrast with the two preceding Conventions he had attended—the 1912 Convention in Peking and the Tientsin Convention in 1920 over which he had also presided. In 1912 there was a spirit of exultation over the birth of the new Republic. Old things had passed away. All things had become new. Everything was possible. In 1920 the Association looked back upon a triennium of marvellous achievement. It had become a great movement. Its achievements were reported in statistics which almost suggested astronomical figures. The popularity of the Association was boundless. What a different mood we meet in at this time! We see the Republic rent by discord and the exalted hopes of 1912 turned to disappointment and stern determination to carry on in what proves to be a sterner task than we then realized. We see the Association facing financial strains, anti-Christian

opposition, and manifold difficulties far more sobering than the conditions under which we met in 1920. The hour, however, is not one for pessimism but for renewed consecration. Dr. Chang proclaimed his optimism—which no one who heard him or who knows him doubts. The issue of China's present ills has been delayed but it is not in doubt. The Association is in the crucible and will come out of the process purified and renewed. It was a stirring and fitting "key-note address."

On the last day of the Convention one of the student delegates said to me, "It has been a great privilege to attend this Convention and to see and hear the great men who have been here." The personnel of the Convention has been of a high order. I have already mentioned the chairman and vice-chairmen. Then there was Dr. C. Y. Cheng, general secretary of the National Christian Council and the Major Prophet of the Christian Movement in China at this time. There was Mr. T. C. Chao, poet, writer on Christian philosophy, professor in Yenching University, and leader in the movement to produce a truly Chinese Christian literature. There was Rev. K. T. Chung, general secretary of the National Anti-Opium Association, whose powerful crusade against this evil has aroused the enmity of the opium dealers and has made him a national figure. There was Dr. T. T. Lew, editor in chief of *Life Magazine* and brilliant leader in the Chinese Christian Renaissance. There was Mr. Liu Tze-ruh, president of the Chungking Y. M. C. A., a self-made business man who a few months ago handed over his fortune to a board of trustees to be administered on behalf of his church, the Chungking Y. M. C. A., and an orphanage. There were Dr. Kao Muh-chuan of the Moukden Hospital and Dr. Y. Y. Tsu of the

Peking Union Medical College, graduates of Edinburgh and Yale Universities respectively, devoted lay leaders in our Movement.

Then there were our secretarial leaders. Dr. David Yui, chairman of the National Christian Council, general secretary of the National Committee Y. M. C. A., Peoples' Delegate to the Washington Conference, leader in all sorts of constructive movements in China, and earnest builder of better relations between China and other countries. Mr. T. Z. Koo, first Oriental secretary of the World's Student Christian Federation, perhaps the most striking and one of the most effective figures in the Opium Conference of the League of Nations last year, who has recently declined the urgent call of the World's Committee of the Y. M. C. A. to become its general secretary in order to serve as secretary of the student Christian movement in China. L. T. Chen, graduate of Yale and post-graduate student of Harvard University, one of the first three Chinese to enter Y. M. C. A. service on behalf of Chinese laborers in France during the Great War, secretary of the City Division of the National Committee, leader of China's delegation last summer in the Institute of Pacific Relations in Honolulu, and executive secretary of the Tenth National Convention. Then there was T. L. Chang, general secretary of the Chungking Y. M. C. A. He left, last fall, an attractive Association position in one of our coast cities to head up the work in Chungking. There were those who said that the Association in Chungking should be closed down, that war, opium, and anti-Christian sentiment made its continuance impossible. Nothing dismayed, Chang picked up his wife, mother, and five children, and trekked it westward fourteen hundred miles to take up this "im-

possible" post—with no mission funds to fall back on in case of failure and with only his faith and courage to support him. There too was S. S. Zung, general secretary of the Chengchow Y. M. C. A. His city has been swept again and again during the past two or three years by advancing and retreating armies. The Association has had to go into debt. But he has kept on. He has paid off installments on the Association debt instead of paying himself salary. He has built up a small but devoted staff. Insistent calls to enter business, social service, and church positions have come to him, but he has been unmoved by them. His salary is six months in arrears but a well-to-do uncle has loaned him enough for the support of himself and family. No man in the Convention took a more animated or intelligent part in its proceedings. And judging by his spirit of optimism one would have supposed his salary had been recently doubled and paid up! I cannot mention others by name but surely the greatest thing in the Convention was the body of men it brought together from the four corners of China.

Those responsible for the program decided early that it should be set up definitely with reference to the challenges of the anti-religion movement. This movement has reached its height since our last Convention three years ago. During this time it has vigorously and voluminously attacked religion and denied its place in modern life. Religion, it has been saying, is an outgrown vestige of a more primitive stage of civilization, a mass of superstitions reminiscent of pre-scientific ages, and one of the most serious obstacles to human progress. It has been particularly virulent in its attacks on Christianity as a bulwark of western imperialism and capitalism. The time seemed over-

due for this challenge to be taken up in some definite and impressive way. Our triennial convention seemed in many ways to be as appropriate an occasion as might be found for doing this. All parts of the country and all branches of the Chinese church would be represented among its delegates. It was decided to make the Convention the sounding board against which to say somewhat to the country on the subject of religion. Three series of platform addresses were arranged, all of them dealing with religion.

One of these series dealt with "The Religious Heritage of China" and was presented by Prof. T. C. Chao. Prof. Chao spoke on the religious ideas in Taoism, Buddhism, Confucianism, and of Moti who four hundred years before the Christian era preached a philosophy of life based on the doctrines of "equal love for all men" and "the Will of a Personal God" as the guiding principles of life. Prof. Chao's last lecture was on the unique values in Christianity which he finds in the life and experience of Jesus Himself. The viewpoint of these lectures represents one of the most significant tendencies in the recent history of Christianity, that of taking into sympathetic account the revelations God has made to China throughout her long history. While listening to Prof. Chao's lectures one felt surer than ever that Christ in coming to China would most surely say, "I come not to destroy but to fulfill."

A second series of lectures was on "Religion and Life" and was delivered by Dr. Rufus M. Jones, professor of philosophy and psychology in Haverford College and author of many well-known books on Christian thought and more especially on the culture of the inner life. Prof. Jones cancelled important summer engagements in England in order to accept the insistent

invitation of the Convention Committee to come to China to deliver these addresses. His six addresses dealt with the following subjects, "Is Life Worth While," "The Place of Religion in Life," "The Limitations of Science," "The Experience of God," "The Christian Approach to Ethical Problems" and "The Significance of Jesus in a Religion of Life." Every one of these subjects bristles with interest in China at this time, and no such scholarly presentation of them from the Christian standpoint had yet appeared as that given by Prof. Jones in his lectures. It might be remarked in passing that it seems equally significant that only one foreigner appeared on the platform of this Convention and that foreigner was asked to come half way 'round the world to occupy the most important place on the program. The Christian Movement in China is becoming more self-reliant but it is still eager to share in the best which the rest of the world can give.

The most inspiring periods of the Convention were the devotional hours led by Dr. C. Y. Cheng. Every day for six days he spoke from one text, "If any man would come after me let him deny himself, take up his cross and follow me." "With a simple, stately eloquence unequalled by any Chinese speaker I know (and China is famous for its orators) Dr. Cheng confronted us day after day with his appeal to "follow Christ" into all the manifold relations and tasks of our lives. It was impressive to see how all three of the series of addresses I have mentioned—those of Prof. Chao, Prof. Jones, and Dr. Cheng—converged on one central message, that of Christianity as a way of life and of Jesus as "the way, the truth, and the life."

Most of the business sessions of the Convention met in two sections—one composed of City Associa-

tions and the other of Student Association delegates. The student delegates met first in five commissions, then as a whole, and finally presented their findings to a joint session in which city and student delegates united. Similarly the city delegates met in five commissions whose findings were first reviewed and adopted by the entire body of city delegates and then by both city and student delegates. Student initiative was strongly revealed in the discussions of what the mission of the student Christian movement in China should be at this time. It was apparent that the anti-Christian movement has served to deepen the life of Christian students. The tendency of the student Y. M. and Y. W. C. A.'s. to draw closer together was seen in the presence of eight "fraternal" delegates from the Y. W. C. A. who took a lively part in the Convention discussions.

The city delegates adopted a plan for the holding of Association property in China based on the report of a commission appointed three years ago in the Canton Convention. The plan evolved was cautious yet thoroughgoing and will doubtless serve as a guide to other Christian Movements in China many of which are now wrestling with this very live problem. The discussions and findings adopted on Membership revealed the strong conviction of our leaders that heroic efforts must be put forward to make membership in the Association more meaningful and more influential in the lives of those who join. The findings on finance dealt with the problem of maintaining a stable support in the midst of unstable conditions. A board was provided for to set in operation a Secretarial Insurance and Retirement Plan. The Commission on Program and Emphasis set up the major goals toward which the Movement should aim in its program and work during

the next three years. If the aims toward which the Association should bend its main efforts at this time were not quite so glibly describable as in previous Conventions, this fact was offset by the deeper spirit of enquiry as to what the special mission of our Movement now is and how it may best fulfill it.

Shantung Christian University has been a peculiarly fitting place in which to hold a Young Men's Christian Association Convention as it too represents a successful experience in international, interdenominational, cooperative Christian work. Thirteen denominations—English, Canadian, American, and Chinese—unite in its administration and work. The university authorities and particularly the University Y. M. C. A. have been tireless in their efforts to take care of the Convention.

The closing session of the Convention was a communion service. A simple but impressive service had been especially prepared by three Chinese pastors—a Methodist, a Congregationalist, and an Episcopalian: Dr. T. T. Lew preached the sermon, speaking briefly and eloquently of the sacrament as symbolizing the fellowship and sacrifice to which Jesus calls His followers. The service was in tune with the messages which had preceded it and epitomized the high plane upon which the whole Convention program had been pitched.

The Kuling Summer School of Religious Education.—This School for Missionaries and English-speaking Chinese held its third session July 12 to 24. The school was established to help meet the needs of the ambitious missionary and religious worker, offering best materials and tried methods, with full opportunity for conference and counsel. That the work of the school is much appreciated was made evident by the eighty-eight who paid the fee

and enrolled this year. The way in which the instructors conducted their courses showed that they had given much time to thoughtful preparation.

Space does not permit of an adequate report of the many excellent features of the work given during the two weeks of the school. But briefly we must mention the scholarly presentation of the course in Christian Apologetics. The best modern scientists and philosophers were found to be giving adequate recognition to the legitimacy of the field of religion, and, on the whole, more helpful than antagonistic. The revealing studies in Chinese religious background made a deep impression. This course was led by Dr. C. S. Miao, Secretary of the Council of Religious Education, China Christian Educational Association. We were led not only to better appreciate the present situation but also the duty of the church to supply a warmer and more inspiring home and church religious atmosphere in which to train the young and to hold the older members. The two courses in Psychology, child and adolescent, emphasised this thought and added many useful suggestions. The three courses in Methods of Religious Work for Primary Students, Middle School Boys, and Middle School Girls, were developed on practical lines, as was also the course on the Project Method in Religious Education. In all these courses there was the evident conviction that the best of human knowledge and skill should be brought to the service of the Master. Anything less is unworthy of our high calling.

The free and lively presentation of Boys' Club Work, together with the daily Forums on Country Evangelism and other phases of the work proved inspiring and practical to a high degree. These conference hours prove especially helpful to the

missionary who is isolated and much alone during his working year.

It might seem that a real devotional service could not be led to illustrate method. However, the very carefully prepared daily devotional services were seasons of real worship and at the same time a real part of the instruction in method and content. Indeed the whole school was a fine combination of intellectual and devotional life.

Much credit is due to all who led in any department of the School, but special mention should be made of the services of the Dean, Dr. Warren H. Stuart, and the Executive Secretary Rev. Fred. R. Brown.

For the conduct of the School next year, a general committee was nominated by the school and elected by the Kuling Church Council. This committee has chosen its executive which will begin at once to prepare for next year's session of the School.

In this connection should be mentioned the pageant Rebekah given July 27th under the auspices of the School of Religious Education. Twenty-seven girls from the American Schools of Shanghai and Kuling and from Hillcrest School in Nanking, under the direction of Miss Faye Robinson, on the excellent lawn of Dr. and Mrs. Sherman, delighted a large audience with a most colorful and effective presentation of this Biblical story. Miss Robinson and the girls well demonstrated the fitness and effectiveness of this method of Biblical instruction.

The Fenchow Summer Conference.—The annual summer conference of the Taiku and Fenchow missions was held at Yütaoho Valley June 25—July 2. The majority of delegates attending are those engaged in direct evangelistic work. However, there were, in addition, a

ing in the medical section. This year there were also present an unusually large number of middle school students. These young men and women were especially attracted by the presentation of the Mass Education Movement. In addition, there were some preparing to go out for the summer to have charge of daily vacation Bible schools. The program proved especially worth while. Mr. Chang Heng-ch'iu, secretary of the North China Kung Li-hui churches, was present for the whole conference time, giving a number of addresses and conducting daily conferences upon the program, aims and methods for country evangelistic work. A second main sector was in charge of Dr. Paul Fugh, rural life expert of the Mass Education Movement. Both by general presentation and in discussion class Dr. Fugh helped to prepare the way for the carrying out of a general program of mass education schools throughout our area. The conference was fortunate in having present Reverend F. G. H. Dreyer, who for so many years has been in charge of the China Inland Mission Bible School at Hungtung. Mr. Dreyer's warm evangelistic zeal gave a new birth of vital religion among the conference delegates. There was everywhere expressed the deepest appreciation of his consecrated spirit and beautiful presentation of the fundamentals of our faith. Undoubtedly the most impressive single session of the conference was the memorial meeting for Reverend Watts O. Pye held in the beautiful Mary Elizabeth Pye Pavilion. It offered a rare opportunity for an outpouring of the deep love and respect in which Mr. Pye is held by these his friends and co-workers. It gave further opportunity for a new consecration of spirit and purpose. The men and women all felt that they needed a

number who are teaching or work-new baptism of the Spirit of the

Master whom Mr. Pye loved and served so well.

Scandinavian Alliance Mission Holds 35th Conference.—With Sian in a state of siege and war breaking out in Kansu the difficulties in the way of this conference seemed insurmountable. But the road out of Sian and that to Kansu remained open long enough for the Conference to convene at Hsingping about thirty miles west of Sian. Even so only about half the thirty-six missionaries remaining on the field could be present. Nevertheless the conference was heart-warming and inspiring. The local

Chinese Christians helped in this by their generous and cordial welcome. Reference was made to the convulsive situation in China and its effects upon Christian work. For the first time there was discussion of "Bolshevism" and anti-Christian movements. "Enemies have tried, with the aid of apostates from the church, to intimidate both Christians and their leaders by agitation, threats and even attempts at physical injury, but in spite of it hundreds of souls had during the year been led to Christ." There is wider interest among the masses than ever before.

On The Field

Episcopalians Send Missionary to China Mohammedans.—The Episcopal church is sending its first missionary to work among the Mohammedans of China. He is Rev. Claud L. Pickens, Jr., who was recently ordained by the bishop of Washington. Mr. Pickens is a son-in-law of Dr. S. M. Zwemer, of Cairo, who is perhaps the best known American missionary at work in any Moslem land. *Christian Century*, June 24, 1926.

Rev. Z. K. Zia Joins Christian Literature Society.—On June 1, 1926, Rev. Z. K. Zia joined the staff of the C. L. S. He is to be supported by the Canadian Presbyterian Church. He is a graduate of Auburn Theological Seminary and has an M.A. from Boston University. Since returning to China he taught one year in Nanking Theological Seminary and one year in the Comparative Law School, Shanghai. He has already published a number of tracts and books. He was for two years editor of the *Young People's Friend*.

Rev. William L. Sanders Leaves China.—For four years Rev. W. L. Sanders was connected with the Board of Sunday Schools in China. During his recent furlough he held the Bulkley Fellowship at Union Theological Seminary. He has now accepted the position of dean of men at Ohio Wesleyan University, from which institution he graduated in 1913. We wish him success in his new work.

Place of Women in Churches on Mission Fields.—Each National Christian Council is being asked by a committee appointed by the Committee of Reference and Council to prepare a report of the changing status of women in churches in "mission" lands on the basis of a common syllabus. Much information has already been secured. Miss Katherine K. Vaughn, a secretary of the Y. W. C. A. in Canton, China, has been, at the request of this committee, loaned by the National Board of the Y. W. C. A. (U.S.) to write this report. The

final draft of the report is now in course of preparation.

The Indian Government and Opium:—In view of the dilatoriness of the Geneva Conferences with regard to a sufficiently drastic policy for the suppression of the production of the poppy and the distribution of opium it is encouraging to note in The National Christian Council Review (India), for July, 1926, that the Government of India has recently taken action that is more promising. According to a governmental announcement in June, 1926, the export of opium to the Far East for purposes other than medical and scientific will be extinct at the end of ten years, that is, after December 31, 1935.

Testing the Results of our Religious Education.—This is the title of an article in Chee Loo for June, 1926. It is written by Mr. B. A. Garside and based on the work of Mr. M. Gardner Tewksbury of Yenching University. Conclusive results are not reached or claimed. The tests include those for Biblical knowledge and ethical judgment. It would seem that there is a "marked relationship between the scores in ethical judgment and Biblical knowledge." There seems, however, to be a remarkable small amount of relationship between the students' characters, as estimated by those who know them well, and their scores in the knowledge and ethical tests. This is a most fascinating as well as most profitable study. It is the scientific way of ascertaining the results of such religious education as we now have and how to make it more effective in the development of character. All those interested in religious education should read this article which though of necessity technical is illuminating.

Mission Buildings Commandeered.—Tang Seng-chih, the leader of the

allied Kwangtung and Kwangsi armies, has advanced as far north as Siangyin, 120 li from Changsha. A boat containing missionaries was fired on by troops under Yek Kai-shing, the Wu Pei-fu man. At Liling and Yuh sien Tang's allies took over the Evangelical Mission buildings as barracks. At Liling services were not possible for some days owing to the use of the church by the soldiers. The gallery of the church, so it is reported, was used as a look-out for sentries. A missionary house that was empty was also taken over and used as an officer's residence. The officers were inclined to bluster. These actions seem to have been those of subordinates, however. A missionary who lunched with the Chief of Staff of the Tang allied armies was assured that such actions would be stopped. Whether or not these orders were obeyed is not yet known.

The Chinese Sisterhood of the American Church Mission.—For some years the Chung Hua Sheng Kung Hui at Wuhu, Anhwei has been developing a sisterhood known as the Community of the Transfiguration. The first Chinese sister of this community took her life vows on Ascension Day of this year. Sister Feng-ai, as she is called, was in earlier years a Bible-woman. She was admitted as a postulant on St. Matthias' Day, 1922. She was clothed novice on All Saints' Day of the same year during a visit of the Mother Superior, Rev. Mother Eva. Her final profession was made before Bishop Huntingdon. On Rogation Sunday Sister P'ei-ai was clothed as a novice also. She will serve a novitiate of three years before taking her final life vows. The purpose of the long novitiate is to obviate any rash choice of a vocation. One purpose of St. Lioba's, Wuhu is to provide the op-

portunity for Chinese women to give themselves intensively to religious work "unhampered by external claims and with their days amply arranged for prayer and meditation."

Christianizing the Movie.—We understand that there are about ninety centers in China where Christians make use of moving pictures in connection with their work. The need of insuring that the pictures shown do not undermine Christian influence has led a group of Christians to attempt to start an enterprise to be known as "The China National Pictures" which will endeavor both to produce and distribute films. The company is to issue shares worth Mexican \$100 each. The capital is to be \$200,000. When \$50,000 of this has been secured the company will start operations. Some of the necessary funds have already been received and it is hoped enough will be in hand to start work in the autumn. Mr. R. M. Vanderburgh will be general manager of the company. With him Mr. John Y. Lee, Mr. Geo. A. Fitch and Mr. John L. Hendry have consented to serve on the Board of Directors. To provide wholesome amusement under Christian auspices is the aim of this new venture. Films to meet the needs of Christian schools and Y. M. C. A.'s and other associations will, it is hoped, be the result of their efforts. It is a venture worthy of support.

Commemorations in Chengtu.—Popular movements were much in evidence during the unlucky month of May. The First of May was Labor Day and the Fourth, Seventh, and Thirtieth were National Humiliation Days. On the Twenty-eighth of April all classes of people in Chengtu were organized, under the leadership of students, for parades and demonstrations. The

movement was split into two groups, one being communistic and the other national. During the first day's parade and after it had passed the Japanese Consulate some ignorant people got into trouble with the consulate people and broke into the house. They caused some damage but were stopped by the immediate arrival of soldiers. This case has not yet been settled. The government took steps to stop the parades planned for the rest of the humiliation days. However this has left a deep dent in the diplomatic history of Szechwan. . . . The British Consul received an unsigned letter threatening attacks on the different foreign summer resorts. So the Consul advised foreigners not to go away from the city. However, because of the hot weather and the assurance of safety from the local people of the various summer resorts missionaries left the city for vacations as usual. So far we have not heard of any attacks and hope there will not be any. One finds it hard to discover the reason for these attacks. Some say it is due to ignorant people who have organized themselves into a "Boxer" Movement or a Red Lantern Society. Some say it is a trick of the communists. It is true, in any event, that anti-foreign feeling exists among radical people.

The One Proper Activity of Missionaries.—"I venture to suggest that "Missionaries," in our technical sense of the word, have only one proper activity, and that activity is the ministration of the Spirit of Christ. "Activities" are not for them; the advancement of the nation is not their direct work. Their sole direct work is to bring to Christ those whom He has called, and to establish His Church. The Church should concentrate not on a few activities, but upon one activity. We ought then to (1) resist the idea that the work of the Church

is "the activities" of committees directing the use of men and money, and to make it plain that we believe that the everyday activity of every Christian is the activity of the Church. (2) The true activity of the Church is not to appeal for men and money to maintain "activities," but for each Christian to carry the Spirit into all his activities. We ought to depose the "activities" from their position as effective causes of social progress and put in their place the power of the Spirit of Christ; and to that end we ought so to

rely upon the Spirit that it is apparent to all that, if Christians act thus and thus, they do so not impelled by us, but by an internal impulse of the Spirit. No other explanation, at least so far as we are concerned, ought to be possible. We ought to give place to the Spirit. Only so, I believe, can the Christian Movement be manifestly a Movement of the Spirit." From article on "The Influence of Mission Activities," by Roland Allen, in *World Dominion*, June 15, 1926.

Notes on Contributors

The article on "Foreign Religions and Chinese Culture" was read before the Sociology Section of the College Conference held at Shanghai, February, 1926. Professor CHIANG LIU, the author, is a graduate of Anglo-Chinese College, Foochow, of Tsing Hua, of Cornell and of Iowa State University from which institution he received his Ph.D. He taught sociology, philosophy, education and psychology for one year at St. John's University. He is now teaching sociology and philosophy at Kwang Hua University, Shanghai.

Rev. Z. K. ZIA is a graduate of Auburn Theological Seminary and Boston University. He taught for one year in Nanking Theological Seminary and then went into editorial work. He has recently joined the staff of the Christian Literature Society, Shanghai.

Mr. CHANG TSUNG LIANG is a member of the Liu Memorial Church in Foochow. He is a graduate of Foochow College and is now studying in Fukien Christian University.

Professor GEOFFREY CH'EN is teaching in the National University at Peking. His article was formerly delivered before a fellowship meeting of the faculty of Yenching University.

Dr. D. WILLARD LYON is a member of the National Council Y.M.C.A., U.S.A. For thirty years he has been engaged in administrative and editorial work and in the training of secretaries. He has been a member of the C.C.C. and the N.C.C.

Rev. FRANK RAWLINSON is a missionary of the American Board allocated to the editorship of the CHINESE RECORDER.

Personals

DEATHS.

At Shanyang, Sha., Miss H. K. B. Linchusen, Nor. Am. (C.I.M.) from typhus.

At Fengchen, Sha., Miss Ida Nilson, H.F., (C.I.M.) from typhus.

At Fengchen, Sha., Mr. J. N. G. Anderson, E.P.M. (C.I.M.), from typhus.

JUNE:

22nd, at Ichang, Hupeh, Miss Anna Jönsson, S.M.F., from peritonitis.

23rd, at the General Hospital, Shanghai, Rev. S. I. Woodbridge, D.D.; P.S., of pneumonia, in his seventieth year.

JULY:

14th, at Kuling, Kiangsi, Rev. Gustaf Cederlöf, S.M.F., from operation for gallstone.

20th, at Tsingtau, Shantung, Mr. Max. Chaplin, B.A., B.D.; P.N., of cholera.

ARRIVALS.

JUNE:

1st, from U.S.A., Mr. and Mrs. W. P. Mills and two children. Y.M.C.A.

14th, from Britain, Miss F. E. Cooms, B.M.S.

19th, from U.S.A., Rev. and Mrs. B. L. Ancell, A.C.M.

JULY:

- 10th, from U.S.A., Mr. Grace Nicholson, P.S.; Mr. E. Littell (new), A.C.M.
 12th, from England, Rev. and Mrs. A. Sills, C.M.S.
 13th, from U.S.A., Rt. Rev. F. R. Graves, Miss Lucy Graves, A.C.M.
 14th, from England, Dr. R. Batton, (new), W.M.M.S.; Miss J. C. Clark, C.M.S.
 18th, from Norway, Rev. K. L. Reichelt, the Superintendent of the Christian Mission to Buddhists, Nanking.
 19th, from Sweden, Mr. G. W. Wester and one child, S.M.C.
 31st, from U.S.A., Mrs. M. P. Smith, A.C.M.

DEPARTURES.

APRIL:

- 24th, for U.S.A., Miss K. C. Griggs, C.C.C.

MAY:

- 8th, for U.S.A., Dr. D. W. Lyon, Y.M.C.A.
 13th, for U.S.A., Mr. and Mrs. A. W. Holroyd and one child, Y.M.C.A.
 27th, for U.S.A., Mr. and Mrs. R. C. Roberts and family, Y.M.C.A.

JUNE:

- 10th, for U.S.A., Mrs. T. C. McConnell and two children, Mrs. L. Hoffman, Mr. A. D. Stauffer, Y.M.C.A.
 14th, for U.S.A., Miss B. Groves, Dr. and Mrs. N. A. Bryan, S.B.C.; Mr. and Mrs. Guy Sarvis and four children, U.C.M.S.; Mr. John Murray, P.N.
 15th, for U.S.A., Rev. and Mrs. Lloyd Creamer, A.G.
 18th, for U.S.A., Mr. and Mrs. H. B. Graybill and three children, Mr. John G. Barrow, C.C.C.
 20th, for U.S.A., Mr. William J. Fennell, Mr. Theodore Stevenson, Mr. Egbert H. Walker, C.C.C.
 22nd, for U.S.A., Mr. and Mrs. F. F. Tucker and two children, A.B.C.F.M.; Dr. and Mrs. W. W. Peter and family, Mr. W. W. Lockwood, Y.M.C.A.; Rev. and Mrs. C. E. McRae and six children, Mr. J. L. Coe, Dr. J. C. and Mrs. McCracken and six children, A.C.M.; Miss R. Daniels, Miss B. Milner, M.E.F.B.; Miss J. Jacobson, Miss E. S. McKee, Miss F. Hughes, Mrs. R. M. Mateer, Mr. and Mrs. A. C. Owens, P.N.; Miss Blankenbiller, U.C.M.S.; Miss E. Miller, R.C.U.S.; Dr. and Mrs. E. W. Schmalzried, Miss C. F. Hobein, E.C.; Miss Corrhier, P.S.; for Denmark, Dr. V. With and one child, D.M.S.; for Sweden, Rev. Wennbory and two children, Mrs. H. Ahs, and three children, S.M.F.

- 23rd, for Canada, Miss A. Harrison, Miss G. Joliffe, Miss Hockin, M.C.C.
 24th, for U.S.A., Mr. and Mrs. C. W. Duff and one child, Mr. R. T. Pollard, A.C.M.; Mrs. A. Q. Adamson and son, Y.M.C.A.; Dr. and Mrs. Kenneth Duncan and two children, C.C.C.; Mr. and Mrs. F. J. Rossiter and two children, Miss Hazel Buckles, Rev. and Mrs. H. C. Jett, M.E.F.B.; Mrs. P. C. Worley, Edwin Worley, Miss Ruth Hall, A.B.F.M.S.; Miss R. A. Brack, Mrs. L. J. Creamer, P.N.; Mr. and Mrs. H. Banton and two children, A.C.M.; Miss I. E. Armstrong, Miss Hall, A.B.C.F.M.; for England, Mr. and Mrs. I. D. Ross, W.M.S.

- 25th, for U.S.A., Mr. Paul A. Grieder, C.C.C.; Rev. and Mrs. J. K. Shryock and one child, Rev. Summer Guerry, A.C.M.; Mr. and Mrs. L. S. Ruland, P.N.; Mr. and Mrs. P. S. Goertz and two children, A.B.C.F.M.; Mr. and Mrs. J. F. Bucher and five children, R.C.U.S.; Mr. and Mrs. M. G. Frank and five children, M.S.S.; Mr. W. I. Shambaugh and one child, Mr. and Mrs. S. B. Kirn and one child, E.C.; Miss C. M. Richardson, K.S.

- 27th, for U.S.A., Rev. R. C. Wilson and one child, Miss L. H. Powers, Rev. and Mrs. W. A. Seager and two children, Miss L. Minhinnick, Rev. and Mrs. R. A. Magill and one child, A.C.M.; Mr. R. B. Falkenstein, C.C.C.; Miss Edna Wood, G.C.; Miss D. Bascom, A.B.C.F.M.; Miss G. C. Arnold, U.C.M.S.

- 30th, for Sweden, Mr. and Mrs. D. Landin and one child, S.M.C.

JULY:

- 2nd, for U.S.A., Mr. Francis Green, Mrs. L. H. Roots and two children, A.C.M.

- 3rd, for U.S.A., Mrs. O. R. C. Chisholm, A. C. M.

JULY:

- 6th, for Britain, Miss H. Sifton, B.M.S.; for U.S.A., Mr. and Mrs. C. H. K. Smith, and one child, P.S.; Mr. and Mrs. K. C. Anderson, E.C.; Mr. D. S. Sanford, Jr., Y.M.; Mr. P. P. Bushnell, Miss M. M. Hayes, Miss G. C. Hayes, Miss F. Logan, Mr. and Mrs. Geo. F. Browne and three children, P.N.

- 7th, for U.S.A., Miss Mildred K. Magers, C.C.C.; Mr. Jesse E. Gossard, Jr., M.E.F.B.; Mrs. H. K. Wright, Miss A. Anckner, Mr. and Mrs. D. E. Crabb and two children, Mr. and Mrs. C. P. Barkman, and one child, Miss B. C. McCorry, Miss I. Seymour, P.N.; Miss Thompson, Miss G. Sloam, P.S.; Miss L. B. Lanktree, A.B.C.F.M.; Mr. F. N. Smith, A.B.F.M.S.

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